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ART. I.—ANATOMY OF THE BRAIN.

A KNOWLEDGE of the structure of the brain is indispensable to every student of anthropology. Yet this knowledge is not at present conveniently accessible. The treatises upon phrenology in general currency, to which the reader might look for information, are not satisfactory upon this subject; and the work of Dr. Spurzheim, upon the Anatomy of the Brain, which we might suppose would be at the same time the highest authority, and the clearest treatise for the phrenologist and physiologist, is utterly unfit for the general reader, and unsatisfactory even to the anatomist, on account of its deficiency in clearness and fullness of description. The production of an English anatomist, "Solly upon the Brain," is the best treatise for the study of cerebral anatomy at present within my knowledge. A smaller work, entitled, "Brigham on the Brain," by A. Brigham, M. D., of Hartford, Connecticut, presents, in a clear and satisfactory manner, the present state of knowledge of the brain and nervous system, as derived from anatomical, physiological and pathological research, without including any thing from phrenological sources, or from nervauric experiments. (Too many of our medical and philosophical writers have been accustomed to treat of the brain and mind of man, as though the researches of Gall and his followers had no existence.)

An adequate knowledge of the structure of the brain for the purposes of the phrenological student, may be furnished by a brief essay, with suitable engravings. A faithful sketch will show, not only that the subject is generally imperfectly understood by medical men, but that some important misconceptions exist among phrenologists.

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When we remove the cranium we observe a firm membrane, called the *dura mater*, within which is contained a somewhat soft nervous substance, the brain, to which anatomists give the term *encephalon*—meaning thereby the mass contained in the head. When we take off the *dura mater* and the other more delicate investing membranes, the *arachnoid* and the *pia mater*, the latter of which lies in immediate contact with the substance of the brain, we find a greyish-white substance, with a reddish or orange tint, derived from the blood. The surface is arranged in the form of convolutions, resembling slightly a mass of small intestines, excepting that it constitutes a solid mass, of which the convolutions are merely prominences. If we examine these convolutions, we find that they measure half an inch, or more, in thickness, and are separated by certain *sulci*, or furrows. The convolutions thus separated by furrows, *sulci*, or *anfractuosities*, as they are termed, are irregularly connected together, running into each other, in such a manner that few, if any, are entirely isolated.

These convolutions are the Cerebral Organs. It is true, they do not correspond to any mapping of the brain which phrenologists have heretofore made; and indeed it would be difficult to represent their forms satisfactorily in the subdivision of the surface of the cranium. Nevertheless, they are the true organic divisions, established by nature, in which the essentially distinct functions of the brain have their distinct localities. The manner in which these convolutions are separated by the *sulci* between them, and the manner in which they are connected by the continuation of their extremities, correspond to the actual distinctions of our mental faculties, and the connections by which they practically blend with each other.

When we remove the brain from the skull, we perceive that it is connected with the spinal cord through the foramen magnum in the basis of the skull; and that many pairs of nerves are given off at this junction of the brain and spinal cord, which we are compelled to cut in removing the brain from the cranium. When the cephalic mass has been fairly removed from the cranium, we perceive that it presents two distinct bodies—the large convoluted mass, which has been already mentioned, which is called the *cerebrum*, or brain proper, and a much smaller mass, lying in the lower portion of the skull, just behind the ears, which is called the *cerebellum*, or little brain. The *cerebellum* does not present the distinct and prominent convolutions of the *cerebrum*. Nevertheless, it is a convoluted mass, although its convolutions are more delicate, and run in a more regular, horizontal manner.

The portion of the brain which connects with the spinal cord, or, rather, the extremity of the spinal cord which connects with the brain, is called the *medulla oblongata*. It lies in front of the *cerebellum*, and below the *cerebrum*. When we have divided the *medulla oblongata* and nerves passing out of the cranium, we are enabled to remove the brain from the skull, and perceive three promi-

ment objects—the cerebrum, a large mass; the cerebellum, a smaller mass; and the medulla oblongata, a slender body, about as thick as the little finger, which is important as the principal bond of connection between the brain and body.

We may now remark that the cerebrum presents three natural divisions, corresponding to the three platforms which we observe in the basis of the skull; the front lobe of the brain being adapted to fill the forehead, and resting on the supra-orbital plates over the sockets of the eyes; the middle lobe occupying the lower portion, resting on the sphenoid and temporal bones, behind the sockets of the eyes; while the posterior lobe, upon the same level as the middle lobe, rests upon the *tentorium*, or membrane by which it is separated from the cerebellum, above which it is located.

The brain being removed from the skull, and deprived of the support of the bones and membranes, becomes flattened, and so distorted in form, as to give a very imperfect idea of its natural shape.

But we perceive at once, that all parts of the brain are double—the right side corresponding to the left; each side constituting a distinct hemisphere, separated on the median line by a firm membrane, a continuation of the *dura mater*, which invests the whole brain, and which descends between the hemispheres, on the median line, receiving at this place the name of the *falx*. As we have now removed the brain from the skull, we can observe the extent to which its hemispheres are disconnected. If we proceed, then, to pull apart the right and left hemispheres, we find that although separate as to the greater portion of the internal surface, they are firmly connected by a band of white, fibrous, nervous substance, running from right to left, across the median line, by which they are connected for the space of several inches. This nervous band, in consequence of its firmer structure, has been called the callous body, or *corpus callosum*. If we trace the fibres of the corpus callosum on each side, we find that they run into the interior of each hemisphere, and connect themselves extensively with the convolutions. Thus it appears that the fibres of all portions of the cerebrum concentrate toward the corpus callosum, in which the hemispheres unite, and by means of which, unity of action is established between the organs of the opposite hemispheres.

If we now examine the cerebellum, we find that it is likewise composed of hemispheres; but these hemispheres are not, like those of the cerebrum, severed on the median line. On the contrary, the substance of the cerebellum is continued across the median line, and, in addition to this connection, it has a connection of white nervous fibre between its right and left hemispheres, similar to that of the cerebrum. As the corpus callosum connects the hemispheres of the cerebrum, so does the *pons varolii* (or bridge of Varolius) connect the hemispheres of the cerebellum across the median line.

Those portions of the brain which connect the two sides are called commissures. Thus the corpus callosum is the commissure of the cerebrum, and the pons varolii the commissure of the

cerebellum. The name, *bridge* of Varolius, is derived from the fact, that, in passing from the right to the left, it passes over the prolonged fibres of the medulla oblongata, as a bridge over a river. When a person is standing erect, the pons or bridge in his brain passes in front of the medulla. But when the brain is taken out, and laid on its superior surface, the pons being uppermost, we readily perceive its resemblance to a bridge; beneath which we trace the course of the medulla oblongata, running into the cerebrum. If we take a knife and scrape off the external fibres of the pons, we readily perceive the fibres of the medulla oblongata passing on through it to plunge into the cerebrum. In the usual position of the head, the medulla oblongata, at the summit of the spinal cord, stands in a vertical position, and its fibres of continuation, which pass through and behind the pons varolii, may be traced on into the mass of the convolutions. These fibres, after leaving the medulla, take a more anterior direction, and run into the middle lobe of the cerebrum. After passing through the pons they expand considerably, spreading to the right and left, and at these portions they are called the *crura*, or legs of the brain. As the convoluted mass spreads out above the crura, they might naturally be compared to the thighs upon which the body is supported, or to the stalk from which a flower is developed.

Such are the principal features of the brain, when viewed externally: 1st, the Medulla Oblongata, a continuation of the spinal cord; 2d, the Cerebellum, lying behind the medulla oblongata; 3d, the Pons Varolii, running across the median line in front of the prolonged fibres of the medulla oblongata; 4th, the Crura of the Cerebrum, or fibres of the medulla oblongata, in continuation after passing through the pons; 5th, the Hemispheres of the Cerebrum, which expand from the crura, forming a huge convoluted mass; 6th, the Corpus Callosum, or commissure of the cerebrum, in which the expanded masses of the hemispheres concentrate and unite in a central union upon the median line.

If we now examine the brain more minutely, we find that it consists of two species of nervous substance: one greyish and pulpy, the other white and fibrous. The grayish, pulpy substance covers the whole exterior of the cerebrum; the white, fibrous substance occupies principally its interior. These two substances are essential to the proper structure of the nervous system. The greyish substance, in consequence of its being the exterior of the cerebrum, is sometimes called the *cortical* substance (from *cortex*, bark), and more frequently the *cineritious* or ashy substance, from its ashy color; while the interior white substance has been called the *medullary* (from *medulla*, pith or marrow). It is sufficient to distinguish them by the terms *grey* and *white*, or fibrous and pulpy.

All the convolutions of the brain are composed of both grey and white nervous substance. So far as we can observe the cerebrum lying in its natural position in the brain, it presents only *grey* substance. But if we open the furrows on each side of a convolution,

and, thrusting in the knife, cut away the convolution from its attachment to the brain, we find that the cut surface is white internally, and grey externally, like a book of white pages with a heavy grey cover; and like such a book we may open it. If we press along the middle of the surface by which it was cut off from its connection with the brain, we find that it opens readily like a book; and when it has been spread out presents the white nervous substance on one side, and the grey on the other, as if a layer of the white and a layer of the grey substance had been pasted together to fold into the form of a book. Thus every convolution of the brain may be successively removed from its place, presenting its grey back with the white lining, as if we were to take so many volumes from the shelves of a library to peruse their contents. And such, in fact, it is. The brain is a vast library; and each convolution contains a volume of intelligence relating to a distinct subject. As it is practicable to open out each convolution separately, so, if we should cut out several convolutions at once, preserving their connections, we would find it practicable to open out the whole mass without disturbing their connection, so as to present an extensive surface of one or two square feet of nervous substance, like a thick membrane, on one side entirely white, on the other entirely composed of the grey substance. This unfolding gives us a new idea of the cerebral structure. It would seem that the convoluted mass of the brain is but a vast membrane of white nervous matter, encrusted with a grey, pulpy substance upon its exterior, folded and arranged in the form of convolutions, to occupy conveniently the cavity of the cranium.

If this be the structure of the cerebrum, it would follow, that when this huge nervous membrane is folded together, a considerable cavity would exist in its interior, and that from this cavity it might be opened out, by a pressure from within. Accordingly we find that such a cavity exists in each hemisphere, extending from front to back, and bearing the name of lateral ventricles. We also find that nature has sometimes performed the operation alluded to—that when, in cases of hydrocephalus, a large quantity of water has accumulated in the ventricles, and the head become greatly distended thereby, the hemispheres of the brain have actually been opened out, and their convolutions partially unfolded in the manner just described. This unfolding of the brain, which takes place to some extent in cases of hydrocephalus affecting the ventricles, although it changes materially the form and dimensions of the head, does not destroy the cerebral organs, as they continue to act, although modified in form.

Thus it appears, that the cerebrum is really but a huge sac, or vesicle, of nervous matter, or rather a pair of sacs folded together in a peculiar manner, connected across the median line by the corpus callosum with each other, and connected by the crura with the medulla oblongata and spinal cord, by which it communicates with the whole body.

With this outline of the structure of the brain, we are now pre-

pared to glance at the history of its formation, which will give us a fuller conception of its true structure. It appears, by the researches of Professor Tiedeman and others, that the primitive formation of the brain, in the human embryo, corresponds to the plan of construction which has just been stated. The brain does not assume the convoluted structure until the last stages of development. Prior to this, the hemispheres are entirely smooth; the nervous membrane not being yet sufficiently expanded to require folding into convolutions, it is simply a nervous sac or membrane. At a still earlier stage of the formative process, this nervous sac is incomplete and not sufficiently advanced to form a hemisphere, or to unite with its fellow upon the median line. The medullary sac, or nervous membrane, may be distinctly seen in its rudimentary condition, rising from those fundamental portions of the basis of the brain, which are common to the lowest class of vertebrated animals.

The crura of the brain, which ultimately by continuation form the convolutions, become themselves expanded by the addition of grey matter in the midst of their substance, and present the enlargements which are called the *optic thalamus*, or *bed* of the optic nerve, and the corpus striatum, the striated or striped body.

These solid masses of grey and white substance may be compared to the trunk of the tree, of which the convolutions are the branches. From the margin of the striated bodies the nervous membrane springs up, which, in its continued growth, ascends, arches over toward the median line, and unites each with its fellow of the opposite side, forming the connection which constitutes ultimately the corpus callosum.

When the brain-sac has thus been formed, it includes, of course, an enlarged cavity in its center; but as the amplitude of the nervous membrane increases and the process of folding commences, it soon becomes arranged in masses of more conspicuous magnitude, and the large cavity of the interior becomes reduced to a mere fissure separating the superior and inferior masses of the brain, called the lateral ventricle, the walls of which are in immediate contact with each other, unless an extreme secretion of serum should be present in the brain to separate them. The ventricles, however, continue through life as a separation between the superior and inferior organs, and as the central region of each hemisphere.

With this hasty glance at the anatomy and formation of the brain, we perceive how erroneous the ideas of those who represent the medulla oblongata as the center of each hemisphere, and describe the organs as radiating from the medulla oblongata to the interior surface of the cranium, like inverted cones; each cone-shaped organ having its apex at the medulla oblongata, and its base against the internal surface of the cranium. This notion of the structure of the brain, which has been quite current among phrenologists, entirely disregards the fact that the lateral ventricles lie between the superior and inferior regions, and that no such imaginary cones could possibly pass from the medulla oblongata to

the interior surface of the cranium, without crossing the lateral ventricles which separate the superior and inferior regions. As these imaginary cones or organs are thus divided into two parts by the lateral ventricles, and really have no anatomical existence, it follows, that the popular method of estimating phrenological development, based upon this erroneous anatomical theory, must be rejected.

It is supposed that the size of the various organs may be learned by measuring their length from the *medulla oblongata* to their surfaces; and as the medulla oblongata lies in the basilar part of the cranium, about in a line from ear to ear, it is thought that by measuring from the cavity of the ear (the *meatus auditorius*) to the various points on the surface of the head, the length and comparative development of the various organs may be determined. As this method of measurement approximates the truth, it will approximate correct results; but as it is based upon a false idea of the anatomy of the brain, it must in many cases lead to the most erroneous conclusions. For example, we have been taught to measure the moral organs by measuring from the cavity of the ear to the median line in the coronal region. Measurements taken in this manner, from the cavity of the ear to the top of the head, include the entire height and depth of the brain, but they furnish no correct criterion of the development of the moral organs. The measurement of the whole brain, from the top to the bottom, is as much influenced by the development of the animal organs downward, as by the development of the moral organs upward. Hence, a head may present very large measurements from the cavity of the ear to the sagittal suture, arising from the extraordinary depth of the brain below the ventricles, and not from any development upward; while, on the other hand, an individual of an entirely amiable and moral character, might have but a small measurement from the cavity of the ear to the top of the head, not from the lack of moral development, but in consequence of the smallness of the basis of the brain rendering the cranium shallow and the animal organs unusually small.

I had not been many months engaged in testing the principles of Phrenology, by observation and measurement, before I discovered this striking error in its modes of estimating development. I found that there were heads of large development in the whole moral region, according to the usual modes of measurement, which, nevertheless, were really controlled by the animal propensities; while others, of much better moral character, presented greatly inferior measurements from the meatus auditorius to the top of the head. This fact led me to review more critically the anatomy of the brain, and detect the anatomical error in measurement. In the head which measured largely from the cavity of the ear to the top, I observed that the whole coronal region was flat—the moral organs rising very little above the level of the forehead. A remarkable measurement was therefore produced—not by the height, but by the depth of the brain.

This distinction between the height and depth, the upward and downward development, of the coronal and basilar organs, has not been properly presented in the system of measurement taught in our standard phrenological works. The upper and lower stories of the brain, which are as distinct as the upper and lower stories of a house, have been confounded together in the measurement from the cavity of the ear, and in the theory of cone-shaped organs. The whole animal force has thus passed for moral power alone. A practical phrenologist, in applying such a system, would be compelled to flatter, egregiously, many heads in which the animal organs are too vigorous. By making the proper distinction between the superior and basilar regions, understanding the ventricles as the central region, and comparing properly the development above and below the ventricles, we may arrive at the true character. But if we take the medulla oblongata as the center of the brain, we are led into the grossest errors, as we place our supposed center upon the circumference of the circle.

If, on a profile of the human head, you take the cavity of the ear, as corresponding to the center of the brain, for the center of a circle, we cannot describe any circle around this center, which will correspond to the outline of the human brain. If we take for the radius a line from the cavity of the ear to the basis of the forehead, the circle described with such a radius cuts off the superior region of the head; and if we should take for our radius a longer line, capable of reaching from the cavity of the ear to the vertex of the head, the circle described with such a radius will coincide with the outline of the brain only upon the upper surface, as it will project beyond the forehead and behind the occiput, and continue a great distance from the brain, through the remainder of its course. (See plate.)

But if we should select as the central region, a point corresponding to the middle of the ventricle (upon the side of the head), and take for our radius a line from this point to the basis of the forehead, with such a radius we may describe a circle which will coincide entirely with the outline of the brain, so far as the cranium is externally accessible, and in its continuation through the face will give us an outline which would be symmetrical if applied to the brain. (See plate.)

Thus we perceive that the brain of man, when its anatomy is rightly understood, has a real symmetry in its development, and in this symmetry approximates to a spherical form. So true is this, that we find a convenient method of drawing an outline of the human head by simply, in the first instance, describing a circle, and then marking upon its circumference, in the proper positions, the outlines of the nose, mouth and chin. (See plate.) A head thus formed would present a large development of the moral as well as of the animal organs, resembling, in its general conformation, that of some of the Asiatic and American nations.

It may be asked, if there is such a central point of development,

by what means are we to arrive at its location, or practically to apply our knowledge in measurement? I would reply, that I know of no definite anatomical mark upon the side of the head, by which the position of the center can be accurately determined. It must be arrived at by general observation, and comparison of the different regions, bearing in mind that it is nearly upon the level of the middle of the forehead, about equi-distant between the forehead and the occiput. If we should draw a vertical line from the cavity of the ear to the summit of the head, and a horizontal line from the center of the forehead backward, these lines would bisect each other into two equal parts, and the points of intersection of these two lines will be sufficiently near the cerebral center for all practical purposes. (See plate.) We might compare the coronal and basilar organs, by observing the relative amounts of brain above and below this point. The proportionate influence of the frontal and occipital organs might be ascertained by comparing the amounts before and behind the vertical line. If the region above the horizontal line predominates in development, it indicates the ascendancy of the virtues; while the general tendency of the organs below the line, (although not all evil in their results), is decidedly vicious. The predominance of the organs located behind the vertical line, indicates a predominance of the energies and passions; while a predominance of the organs in front of this line, indicates the ascendancy of the intellectual, the enfeebling and the amiable elements of character.

In a casual glance at a profile of the head, we may easily trace these imaginary lines, and institute our comparison accordingly. In applying these principles to portraits, profiles, busts, &c., we may avail ourselves of a simple rule, which is familiar to painters. The human head, viewed in profile, is divisible horizontally into three regions: the middle, corresponding in breadth to the vertical length of the nose; the upper, occupying the space from the level of the brow to the summit of the forehead; and the lower, extending from the level of the *alæ* of the nose to the bottom of the chin.

Thus if we take a profile, cut off all above the summit of the forehead, and trace upon it two horizontal lines, extending backward—one from the brow and the other from the *alæ* of the nose—the head will be at once divided into three equal regions, which are suitable subjects of comparison. (See plate.) In a symmetrical head these regions are supposed to be equal: and it may be remarked, that this old rule of painters for the equal division of the head, nearly corresponds to what anatomy teaches of the division of the brain by the ventricles, and the application which we make of this division to phrenological purposes. The *ala* of the nose is on a level with the lower lobe of the ear, which nearly corresponds with the extremity of the mastoid process, and therefore nearly coincides with the basis of the skull. Hence the line drawn horizontally backward, from the *ala* of the nose, runs immediately beneath the basis of the cranium; and the whole brain, except the upper portion which we cut off, is thus contained between the upper and

lower lines of our drawing, the middle line of which divides it equally. We may therefore remark, as a general rule, that when the portion of the brain lying upon the level of the nose exceeds in development the portion lying above the nose, the animal organs predominate. When, on the other hand, the portion of the brain lying behind the nose is narrow, shallow, and imperfectly developed—or when the portion lying entirely above the nose is broad, elevated and expanded—the organs of the moral sentiments have a decided ascendancy.

In making this estimate, the vertical length of the nose, although not an absolute criterion, will generally coincide with the basilar depth of the brain. The ear, also, generally corresponds in length to the nose, and furnishes a convenient element of comparison. As the length of the ear will measure one-third of the vertical length of the face, the elevation of the forehead above the top of the ear being equal to its length. The fact, that the ear furnishes this convenient test of cranial development, induces artists generally to diminish the apparent size of the ear, in order to increase, by contrast, the general development and elevation of the head.

As all organs of the brain, not located higher than the summit of the ear, are selfish and vicious in their ultimate tendency, we may safely affirm that the vicious tendencies of a head are proportional to the development on the level of the nose and the ears; and although all the organs above that level may not be virtuous in their tendency, there is nothing decidedly evil above the top of the ear, and in front of a line from the summit of the ear to the organ of Self-Esteem. (See plate.) Hence we may say, that the excellence of a character is indicated by the amount of brain located above the upper margin of the ear, unless that development should be situated behind the line just mentioned.

In proportion as the moral character predominates, we find that the brain is developed above the face; but as the animal character predominates, the development increases behind the face, becoming full and deep in the neck.

If we look at the heads of animals, even of those most nearly approaching man, we find that the development of brain above the face disappears as the animal sinks lower in the scale of life, and the cerebral development becomes finally located entirely behind the face. Thus, for example, the skull of a dog, of an intelligent, gentle and amiable species, presents a very perceptible development above the face, though in the skull of a fierce dog, or a wolf, the development is almost entirely behind the face (see plate); while in the skull of a wild cat, or tiger, the development is completely below the level of the brow. (See plate.)

A convenient general rule for the observation of mankind is, to compare the amount of brain on the level of the face, with the amount of brain on the level of the forehead. We are naturally disposed to institute such comparisons, and hence a low forehead, which we are accustomed to associate with a general deficiency of the superior organs, is considered objectionable.

In estimating the development of the brain above and below the ventricles, the breadth is no less important than the height and depth. The profile is therefore inadequate to give a just conception of the character. It is necessary that we should span or measure across the top of the head to estimate its breadth, and that we should apply the hand on each side of the head, to compare the breadth of the superior and inferior regions. We should also grasp the occipital region and mastoid process with our right hand, to determine the breadth and fullness of the occiput and base. By this method of examination, we can reduce to practice our knowledge of cerebral anatomy.

In applying the method of measurement based upon the rules of painters for drawing the face, the developments above the level of the forehead are excluded, which are entirely moral. In the division by vertical and horizontal lines, many organs not of a moral tendency are thrown into the upper half, and others are placed in the lower division which are purely intellectual. Hence it is desirable to adopt lines of demarcation which properly separate the cerebral organs of different classes. This may be accomplished by drawing a line from the angle of the malar bone, just behind the outer angle of the eye, toward the middle of the organ of Self-Esteem. This line properly separates the organs of good and evil tendencies. (See plate.)

EXPLANATION OF THE PLATE.—*Figure 1.*—A view of the brain divided vertically on the median line, between the right and left hemispheres, exhibiting a section of all parts which connect the right and left halves of the brain, viz., the middle lobe of the cerebellum; the corpus callosum; the three smaller commissures below the corpus callosum; the pons varolii; the medulla oblongata; the crus, or continuation of the fibres of the medulla oblongata, after passing through the pons; the optic thalamus (a further expansion of the same fibres); the quadrigeminal bodies, which give origin to the optic nerves; the septum lucidum and fornix, which conceal the lateral ventricles and the fourth ventricle, between the cerebellum and medulla oblongata.

Figures 2, 3 and 4.—Views of the embryo brain, according to Tiedemann, showing the formation of the ventricles and convolutions. *Fig. 2.*—Profile view of the embryo brain in the 7th month, not yet convoluted. *Fig. 3.*—Upper surface of the same, right hemisphere opened to show the ventricle. *Fig. 4.*—Embryo brain of 4th month—hemispheres cut open to show the ventricles.

Figure 5.—A view of the exterior of the brain lying in its proper position in the head; the bones of the head and spine and muscles of the neck removed. *Figure 6.*—Diagram showing that the cavity of the ear is not a central point of development. *Figure 7.*—The circle as the cerebral outline. *Figure 8.*—Horizontal and vertical divisions. *Figure 9.*—Three equal divisions of profile. *Figure 10.*—Division of good and evil tendencies. *Figure 11.*—An amiable lap-dog. *Figure 12.*—A dog, shot on account of fierceness. *Figure 13.*—A wild-cat.

ART. II.—MESMERISM IN INDIA.

BY JAMES ESDAILE, M. D.

CHAPTER I.

Aversion of the old Schools and the Public to new Ideas.—Some old notions must be suspended in fairly considering Mesmerism.—Irrational Incredulity.—Mesmerism to be tried by the usual Laws of Evidence.—Medical Men not entitled to decide the Matter for the Public.—The Public invited to judge of the Matter of Fact. Medical Men in this Country favorably placed.—Personal Labor necessary.—All easy afterward.—Qualifications of a Mesmerizer.—The Mesmeric Power very general.—The Sick the proper Subjects for Experiment.—The Natives of Bengal very susceptible of the Mesmeric Influence.—Nature the School of the true Physician. Mesmerism a natural Power of Man.—Instincts of Animals.—Mesmerism known and practiced in India.—Trial of Skill with an Eastern Magician.—Dangers of Mesmerism no Reason for rejecting it.—No need to interfere with the Mind in Bodily Disease.—My Patients bad Subjects for the Mental Phenomena.—The Public invited to judge the Question practically and fairly.

ON the first broaching of any new branch of knowledge, there is ever a great commotion and combination among the old established schools, which have thriven on the wisdom of their ancestors, and desire nothing more than "*stare super vias antiquas*," satisfied with things as they are, and content to "let well alone;" and there is also a general dislike in society to have its mind unsettled, and to be called upon to think again about matters supposed to have been set at rest long ago. We have the same affection for old familiar ideas that we entertain for old coats, shoes and hats, because they humor the peculiarities of our constitutions.

But I hope the time has at last come for the public, and the medical profession, to listen patiently to a medical man, while he relates facts that have fallen under his observation regarding Mesmerism, and for the truth of which he pledges his private and professional character, as I hereby do.

Under such circumstances, a writer has a right to expect that his statements shall be believed till they are disproved, or till dishonesty in any of the parties concerned shall be detected.

In considering a subject so new and wonderful, it will be necessary to clear away many thorns and thistles which have grown up in the mental soil, exhausting its strength, and unfitting it for receiving the seeds of truth, however freely and carefully sown. At present it will be sufficient, if, as a preliminary, the reader will dismiss the respectable old notion, that the vital powers of our bodies are confined within their own limits, and cannot be transferred to and act upon others. On the contrary, there is good reason to believe that the vital fluid of one person can be poured into the system of another, upon which it has various effects, according to constitutional peculiarities, the demand for it as a remedy, and the manner and extent to which it is exhibited in order to answer different purposes. Man is not, as commonly supposed, shut up in that pent house, his body, isolated, and impotent to affect his fellow-

creatures beneficially by a benevolent will, and his own innate resources. A merciful God has ingrafted a communicable, life-giving, curative power in the human body, in order that when two individuals are found together, deprived of the aids of art, the one in health may often be able to soothe and relieve his sick companion, by imparting to him a portion of his vitality. To believe that we possess such a power is, surely, a proud and exalting idea, which I hope the public will entertain with pleasure; and I trust to be able to prove to the satisfaction of all dispassionate and reflecting minds, that this is no fond delusion of an excited brain, but a substantial blessing, daily at work for good, extending immeasurably man's individual power of doing good by his unaided natural powers, and bringing healing and comfort to suffering humanity, all over the world.

Such is the force of habit, and aversion to a new train of thought, that this proposed extension of man's power has been received with as much distaste, as if it had been intended to deprive him of a limb, or one of his senses, and has been subjected to an irrational incredulity which nothing can satisfy. Nothing is more common than to hear persons boast, "that they will not believe it till they see it;" some go a step further in smothering their reason, and declare, that "they would not believe it, if they saw it;" and I have known others, not only refuse the evidence of their senses, but deny their own deeds, because they had declared the thing to be "impossible!" It is a common and ludicrous error to see people mistaking obstinacy for strength of mind, and self-sufficiency for knowledge; and aiding the delusion, by calling themselves "Sceptics"—that name having once been respectable in philosophy; whereas, they have never had any doubt about the matter, and will never condescend to hear the subject mentioned without emphatic expressions of contempt and disgust. These are the "*enfants perdus*" of knowledge, and must be left to the free indulgence of their passions and prejudices; for a man who never doubts, will never learn: he may grow older, but not wiser.

Few, in the solution of their doubts, can be privileged to the extent of St. Thomas; and the horizon of human knowledge would be miserably circumscribed, if we rejected all that we did not understand, and refused to believe facts, except on the evidence of our own senses. There is absolutely no merit in believing what we have seen and handled; this is no exercise of the judgment, and is level to the understanding of a savage: but it is the privilege of reason to be able to believe in the most surprising statements of others, if properly supported by evidence, and to adopt their conclusions, although the facts may have been observed, and the deductions drawn, by our antipodes. One such rational conversion is worth a thousand produced by crediting the senses; for its influence extends to reasoning minds all over the world. When a person says, "I would not have believed it, unless I had seen it," he must not be surprised at his neighbor requiring equal satisfaction

As a lover of truth for its own sake, I am very little gratified by being told by my friends, "I believe it, because *you* say so." This is a very barren belief, and reaches only a small circle; our faith and opinions should be built upon a broader basis than personal confidence in any one. There are recognized laws of evidence for testing the credibility of human testimony, upon whatever subject it may be given; and however new or strange the proposition may be, we shall, by a careful and dispassionate examination of the proofs, be able to determine what we may safely believe, on what points we ought to suspend our judgments, and how much should be rejected. In spiritual matters we have been told, "Blessed are they that have not seen, and yet have believed." This blessing also follows the ready, but discriminating, reception of truth in philosophy, morals, and secular affairs. Mental satisfaction, honor, and profit, if cared for, reward the first discoverers of the secrets of nature; riches await the men of clear sense, who know how to turn the new truths to practical purposes; and in medicine, the early application of new remedies removes much human suffering that would probably have been otherwise hopeless. It is a curious psychological phenomenon, that a hard disbelief in Mesmerism seems to be in proportion to the extraordinary facilities afforded to every one of satisfying himself by his own deeds, and the evidence of his own senses. No "*hocus pocus*," no pretensions to exclusive powers, no attempts at concealment, are resorted to by many Mesmerizers, whose word has never been doubted, and who are well known to be neither fools nor knaves. They say to us, "Do thus, and you will probably become as wise as ourselves; or if you cannot, or will not, be at the necessary trouble, come and see."

But people in general prefer to dictate laws to nature from their easy chairs, and amuse themselves at the expense of her followers, chasing the shapes of their own imaginations, as they are pleased to say. To those who really desire to know the truth, whatever favorite ideas it may upset, I would venture to recommend that they should examine the evidence in support of Mesmerism, just as they would any other matter worth inquiring about; and I can confidently promise that they will be richly rewarded. To encourage them, I would remind them, in the words of Bacon, "that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature;" and that this highest gratification of humanity can only be attained by carefully training and exercising our intellect, to which the senses are only handmaids.

The public are too apt to consider the subject of Mesmerism as a professional one, and not to take the necessary means to become acquainted with it till the doctors shall have decided what is to be believed about it. This is an error on the part of the public, for, I am sorry to say, medical men in general as yet know nothing about it; and there is nothing in their previous knowledge, howev-

er great and varied, that bears upon the subject, or can entitle them to decide, *ex cathedra*, on the truth or falsehood of the new discoveries. As the question at present stands, it is one of *facts*, and of evidence in support of them, of which a jury of sensible unprofessional men can judge as well as so many doctors, to whom the subject is equally new and perplexing. When the doctors shall have experimented for themselves, or taken the trouble to witness the practice of others, and carefully studied the subject, the public cannot do better than take them for their guides; but this "consummation devoutly to be wished" is so remote, I fear, that not many of this generation will live to benefit by Mesmerism, if they wait till it is admitted into the Pharmacopœia.

I would therefore recommend the public to exercise their common sense, and sober judgement, in determining for the doctors the matter of fact; and if the community decides that it is really a remedy of great efficacy, that there is no resisting the proofs in support of it, that to know nothing about it is no recommendation to a medical man; then Mesmerism will assume its proper rank as a remedial agent, and be lodged in the hands of those who should alone practice it; for it is subject to enormous abuses in the hands of the ignorant and unprincipled. Instead of doubting and dogmatizing about Mesmerism, I would earnestly entreat my medical brethren to put it to the test by personal experiment, for it is a thing to be *done*, and not talked of only: "I want *facts*, and not *words*," will be the answer of every person of common sense to the most dogmatical and ingenious objectors.

It is by medical men in this country taking up the subject experimentally, without previous knowledge of it, and having no theories to make good or defend, that the truth or falsehood of Mesmerism may be very speedily decided. By following the instructions to be hereafter given, I doubt not that many will be as successful as myself, for they are the means of putting in motion a law of nature whose springs are hidden from us, but whose effects are most wonderful, and beneficial to humanity, when properly directed.

But I beg leave to warn all who have not yet a practical knowledge of the subject, that to produce the phenomena of Mesmerism is by no means a thing so light and easy as some imagine. In singularly sensitive persons the extreme degree of coma, so intense as to permit the performance of surgical operations, without awaking the patient, may sometimes be obtained in a few minutes; but, in general, it takes an hour or two, and the process often does not succeed till the second, or even fourteenth time. In this, as in everything else, nature will not "unsought be won," and only yields her secret treasures to those who court her with earnestness, sincerity and resolution. "*Labore et sudore*" ought to be the Mesmerist's motto, until he has produced the desired results by his personal efforts, and thereby given confidence to himself and others. After this, all is easy, for any number of proper assistants may be taught

to act under our superintendence; and this is the only way in which a physician can practice Mesmerism to any extent.

But I would venture to suggest, that it will not be enough to set people to mesmerize for us by the book. It is exacting too much of human nature to expect people to sweat for hours, pawing the air, &c., for our incomprehensible objects. But let them look on and see the wonderful effects produced by the labors of their superiors; and a host of willing and efficient Mesmerizers will spring up, to execute the will of the directing mind, and relieve it from the drudgery of the needful bodily exertion. Much has been written about the physical and moral qualities necessary in a Mesmerizer, and such a picture of a "perfect monster" has been drawn, that it is enough to deter one from making the attempt. If asked to select a natural Mesmerizer, I should be disposed to choose a person of a high organization, in whom the nervous and circulating systems were equally active, with a determined will, a resolution to do the thing if possible, and a love of truth and humanity, that would induce him to "do for love what gold could never buy." But, when the way has been shown, far less energy of mind and body is quite sufficient for all practical purposes. Healthy young persons, who are tractable and patient, and who will give the necessary degree of attention, can be made to work out our intentions in the most efficient manner; and I hope to make it appear that the mesmeric power is a far more general gift of nature than has hitherto been supposed. Finding it impossible, after the first month, to prosecute the subject in my own person, owing to the great bodily and mental fatigue it caused (for I spared neither), I set to work my hospital attendants, young Hindoos and Mohammedans; and such has been my success, that every one I have taught has become a skillful Mesmerizer. Now, I do not need to mesmerize at all, having a dozen assistants to execute my wishes, whether it be in the mesmeric treatment of medical cases, or for procuring coma in surgical operations.

To those who by their own powers, may desire to test the truth for themselves, I would venture to suggest, that an earnest desire to know the truth, a fixed attention, and a resolution to overcome first difficulties, are essential conditions of mind for the operator, as the means of concentrating and keeping up the continued action of the vital agent, whatever it may be. First experiments should be made on the sick, in the hope of benefiting them; which hopes, if strongly felt, will be a stimulus to exertion, and an element of success totally wanting in experimenting on healthy subjects, who are also more difficult to be affected. "The whole need not a physician, but they that are sick;" and however bountiful nature may be to her creatures, she is never prodigal, and never wastes unnecessary power. Mesmerism is the "Medicine of Nature;" and she refuses, very wisely, to take it when it is not needed; and if forced upon her in a state of health, it is very likely to do mischief; for any attempt to be better than "well" is pretty sure to make one ill.

People say to me, "I would like to ascertain if I can be mesmerized; do try." I reply, "You very probably cannot; and I should as soon comply with your desire to feel the effects of opium, as mesmerize you without a cause; when you need it, you will probably be benefited by it." Besides, a person in health resisting the influence, is no proof that he will remain insensible to it in an altered state of the body, when there may be an actual craving of the nervous system for this sustenance from without.

As yet, I am sorry to add, I cannot, with any degree of confidence, say who are the persons susceptible of the mesmeric influence, without first trying. But it is satisfactory to know, that by far the majority of persons acted upon by me, and my assistants, have been affected in different degrees, all of which are invaluable to their possessors, for the relief and cure of their diseases; and in most of the failures I have little doubt that we should have succeeded, if the process had been prosecuted.

The people of this part of the world seem to be peculiarly sensitive to the mesmeric power; and as it has been observed that a depressed state of the nervous system favors its reception, we can understand why they, as a body, should be more easily affected than Europeans. Taking the population of Bengal generally, they are a feeble, ill-nourished race, remarkably deficient in nervous energy; and the natural debility of constitution being still further lowered by disease, will probably account for their being so readily subdued by the Mesmerist. Their mental constitution also favors us: we have none of the morbid irritability of nerves, and the mental impatience of the civilized man to contend against; both of which resist and neutralize the efforts of nature. The success I have met with is mainly to be attributed, I believe, to my patients being the simple, unsophisticated children of nature; neither thinking, questioning, nor remonstrating, but passively submitting to my pleasure, without in the smallest degree understanding my object or intentions. How far artificial man may have forfeited his birthright I have not yet had the means of knowing; but out of the small number of Europeans who have come under my observation, the majority have also succumbed to the influence; and if the proud sons of civilization will condescend to return for a moment to the feet of their mother Nature, they also will probably benefit by her bounties. We have so far deserted Nature, that, in return, she has denounced us as unnatural children, and left us to our self-sufficiency and artificial resources; but these, in general, are mere make-shifts and palliatives, compared with the steady and enduring curative powers of nature, when properly understood and brought into action. The whole art of the true physician is exerted to induce nature to interfere and take up the case of his patient; and when he sees signs of her gracious presence, he only reverentially looks on, and confines himself to removing impediments in her way. But the routine practitioner will rarely condescend to divide with nature the merit of the cure. He and his pills, powders, and potions, must

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have all the credit; and if any one pretends to be able sometimes to cure disease by the unassisted powers of nature, he is called a quack, impostor, or fool, and hunted down as a *fera naturæ*. But, in my estimation, the genuine medical quack is he who, professing to cure disease, yet allows his patients to suffer and perish, by ignorantly, or presumptuously, despising any promising or possible means of relief. The Father of Medicine thought very differently from his degenerate sons, for he says, "Nothing should be omitted in an art which interests the whole world, which may be beneficial to suffering humanity, and which does not risk human life and comfort." But a time was, when apothecaries, chemists, and diploma'd physicians did not exist; when man was an unreasoning animal, devoid of all the resources of art, yet subject to all the ills that natural flesh is heir to; and it is a subject of deep interest to the philosopher and the physician to ascertain what were his natural remedies, in common with the other animals; whether his instincts were as strong as theirs, and to what conservative powers he resorted when laboring under disease. That he possessed such appears to me to be extremely probable, from the analogies of the animal creation, and the universal benevolence of the Deity to his creatures. It must be most important and instructive to discover what *were*, or, if not yet known, what *are*, the natural remedies of man; for by observing their effects we shall best understand the restorative processes of Nature, and be able to imitate them by art, with a certainty hitherto unattained by medicine.

So far from Mesmerism being a new and unnatural art, there is every reason to believe that it is the oldest and most natural mode of curing many of the severe, uncomplicated diseases of the human race. Let us imagine, for a moment, the condition of savage men, before, by long experience, they had learned to avail themselves of the medicinal virtues of the vegetable and mineral kingdoms, for the cure of their most pressing diseases. Man, in this state, would be more helpless than the brute creation; they have happy instincts, many of them known to us, by which they are directed not only to their natural food, but to their natural medicines. But man, so far as we yet know him, could in his sufferings only make vague experiments on the natural objects around him, in the desperate hope of stumbling upon some suitable remedy. This might occasionally happen, but he was more likely to be poisoned than cured by his first experiments. The very fish were more favored than he. The salmon, by an infallible instinct, quit the sea at a certain season, and ascend the rivers, thereby getting rid of their tormentors, the sea-lice (which the fresh water speedily kills), and at the same time reaching the spots destined for the propagation of their kind. After depositing the spawn, the parent fish, black, lank, and sick, distasteful to themselves, and unwholesome to us, hasten to the sea to renovate their health; whence, again, they issue in another year, increased in size, and brilliant as silver, to run the same course as long as life continues. The young fry, also, the moment

they break the egg, turn their heads seaward, and never stop till they reach the ocean, whose action is necessary for their growth and health.

The dog eats grass, and licks his sores when sick; the cow, and calf even, sham dead, to induce the crows to pick the vermin from about their eyes and ears; the chick, as soon as it breaks the shell, pecks gravel to aid digestion; the mongoose, after being bitten by its enemy, the snake, retires to the fields, to seek its antidote against the poison; and this it finds, for it comes back quite well; and at certain seasons the wild animals resort, from the most distant parts of the country, to the "salt licks," to renovate their constitutions. Numberless instances of the same kind will occur to the naturalist, and to the humble observer of nature even; and is it imaginable, that the ever-watchful, all-bountiful Providence of God, should have left the "noble savage," alone of all His creatures, to run such cruel risks, and perish helplessly in his natural ignorance? Reasoning *a priori*, we should say not; and our positive knowledge of the equal care bestowed by God on all his creatures, forbids the supposition. Man, then, had probably some instinct by which he was directed to a natural medicine of sovereign virtue, and by which the hunter and his family were saved from starvation, when disease, for a time, deprived his right hand of its cunning, unnerved his iron sinews, and bowed his gallant head. If this be a natural supposition, what could be his resource if not Mesmerism—that inherent power, implanted, as I conceive, in the human being, for the solace of his suffering fellow creature? This is the simplest and most speedy restorative of the powers of life, in cases adapted to it (for, like every natural agent, it has its conditions and limits); and men in pain have an instinctive tendency to perform the required processes. From its simplicity, how consonant with all we know of the laws of nature would be such a power, and how admirably adapted to meet the exigencies of savage life!

The more observing among savage men, it is presumable, would soon detect the latent curative powers of their bodily system, and develop them into an art for the cure of disease, and the advancement of their own interests. But when experience had given them skill, and it became a source of gain, they made, we may suppose, a mystery of their calling, and attempted to secure the lucrative secret for themselves and families. Hence, among the savage races of mankind, we see the healing art practiced exclusively by conjurers, either artfully concealing the secret of their power by incantations, and other mummary, or, possibly, themselves deceived into a belief of the efficacy of such accompaniments. If the Mumbo Jumbo men of Africa, the Medicine men of America, and the Charmers of this country, ever succeed in relieving their patients (and here they do), I am disposed to think that it is generally in cases curable by Mesmerism. The following extract from my "Mesmeric Journal" will show that this is not so fanciful a speculation as it may at first appear, and that Mesmerism is actually

practiced in this country, and has probably been so time immemorial, like every other custom in this immutable society.

June 9th, 1845.—I had to-day the honor of being introduced to one of the most famous magicians in Bengal, who enjoys a high reputation for his successful treatment of hysteria, and had been sent for to prescribe for my patient (whose case will be afterward given), but came too late; the success of my charm, Mesmerism, having left him nothing to do. Baboo Essanchunder Ghosaul, deputy magistrate of Houghly, at my request, introduced me to him as a brother magician, who had studied the art of magic in different parts of the world, but particularly in Egypt, where I had learned the secrets of the great Sooleymann, from the moollahs and fuqueers, and that I had a great desire to ascertain whether our charms were the same, as the hakeems of Europe held the wise men of the East in high estimation, knowing that all knowledge had come from that quarter. I proposed that we should show each other our respective charms, and, after much persuasion, he agreed to show me his process for assuaging pain. He sent for a brass pot, containing water, and a twig with two or three leaves upon it, and commenced muttering his charms, at arm's length from the patient. In a short time he dipped his fore-finger into the water, and, with the help of his thumb, flirited it into the patient's face; he then took the leaves, and commenced stroking the person from the crown of the head to the toes with a slow drawing motion. The knuckles almost touched the body, and he said that he would continue the process for an hour, or longer, if necessary; and it convinced me that, if these charmers ever do good by such means, it is by the Mesmeric influence, probably unknown to themselves. I said that I was convinced of the great efficacy of his charm, and would now show him mine; but that he would understand it better if performed on his own person. After some difficulty, we got him to lie down, and, to give due solemnity to my proceedings, I chanted, as an invocation, the chorus of the "King of the Cannibal Islands!" I desired him to shut his eyes, and he clenched his eyelids firmly, that I might find no entrance to the brain by that inlet. In a quarter of an hour he jumped up, and said that he felt something disagreeable coming over him, and wished to make his escape. He was over-persuaded to lie down again, however, and I soon saw the muscles around the eye begin to relax, and his face became perfectly smooth and calm. I was sure that I had caught my brother magician napping; but, in a few minutes, he bolted up suddenly, clapped his hands to his head, cried he felt drunk, and nothing could induce him to lie down again; "*abiit, excessit, evasit, erupit!*" Next day I saw him, and said, "Well, you were too strong for my charm last night; I could not put you to sleep." "O! yes, Sahib," he answered, "you did; I allow it; it is allowed that you put me to sleep."

A gentleman, whose case will be given hereafter, immediately recognized the identity of the two processes, and told me that he

had been mesmerized, he now knew, in a different part of the country, and with much relief, in a painful affection of the leg. In addition to the traction with the leaves, his mesmerizer had breathed carefully upon the pained part, just as my assistant had done when mesmerizing him locally for rheumatism. It thus appears that the beneficial effects of the Mesmeric processes are known in this country, and the secret has probably descended from remote antiquity, in certain families or castes. Further on, when speaking of Somnambulism, a curious history will be given, which leads me to suspect that they know the evil, as well as good, of Mesmerism, and practice it for the most villainous purposes. The possible evil resulting to society from the practice of Mesmerism has been a favorite objection, even when the evidence of its existence and power could be no longer resisted.

But the tendency of all power depends upon the direction given to it for good, or evil; and to eject opium, mercury, and prussic acid from the pharmacopœia, because, when injudiciously administered, they poison, instead of curing our patients; or to reject the agency of steam for the purposes of life, because it sometimes takes us a longer journey than we intended; would be as reasonable as to refuse to be cured by Mesmerism, because it could also injure us, if ignorantly and injudiciously applied. That this agent may, and will, be turned to the most diabolical purposes, is most certain, if the public will not be at the trouble to think upon the subject, and defend itself by common-sense precautions. But the power as it comes from the Creator is pure, and the perversion of it is the work of the creature. The object of man's life here clearly is—to separate the good from the evil; “to prove all things, and hold fast that which is good;” and this can be done in Mesmerism, as in anything else: the abuse, and not the use of any great power, is to be dreaded and guarded against. I have great hopes that my experiments will go far to separate the regions of mind and body, which, it seems to me, have been unnecessarily and perplexingly intermingled by former Mesmeric observers; and this will not only simplify the Mesmeric treatment of disease, but remove the principal objection to it; namely—the necessity of acting on the mind, often injuriously, during the cure of a bodily infirmity. It will appear, that in the exercise of the art, as a medical agent of the most benign as well as powerful nature, the mind has never been attempted to be influenced by me, nor has it ever been heard of in my practice. In subjecting my patients to the sanative influence of Mesmerism for bodily complaints, no mental *rapport* has ever been thought of; and if so much can be done without it, I am sanguine that it will soon be proved to be a tedious and unnecessary complication of the art, and “more honored in the breach than the observance.” In the management of mental disease, it will probably be required, and be useful, as the mind depends much more upon the organization than is generally supposed. But this is only an extension of the blessing, if the power is wielded in all honor and simplicity of purpose.

In this, as in other matters, the danger lies in the company we keep. The possessor of a well-filled purse does not seek the companionship of pick-pockets; and the honest man eschews the society of knaves; and if Mesmerism is thought likely to benefit us, the same common-sense mode of proceeding should influence us in the disposal of our bodies and minds, when affected by disease. I am convinced that in the majority of bodily evils removable by this means, there will be no need to interfere with the mind at all. To do so is a mere traveling out of the record; and where a mixed treatment is required it can be safely adopted, by using the simple precaution of seeking an honest man with the necessary knowledge of the subject; and let us hope that such will soon abound. Many will be disappointed that I have no mental wonders to relate; but no inference against the existence of such wonders can be fairly drawn from the silence of my patients. My researches have been purely physical, and preclude me from getting at the mind at all, for all activity of mind is the natural enemy of the purely physical impressions made upon the system; I therefore seclude the brain from all external impressions as rapidly as possible; the object being to extinguish bodily and mental sensibility together, and altogether; and in proportion to our success in effecting this, is the early inducement of coma for surgical purposes. It is quite unreasonable to expect to extract music from a fiddle without strings; and I endeavor to break at a blow, as it were, all the strings of the mind—the five senses. It is true that this treatment is only required for acute diseases, or to induce insensibility to pain, and it might be expected that in the treatment of chronic diseases, I should be able to elicit the mental phenomena, if they exist in nature. But as my principal object is to ascertain how far this new agent is capable of alleviating bodily suffering, I have purposely kept myself from embarking on the troubled sea of metaphysics, till the more pressing bodily problem shall be solved, and a “terra firma” of indisputable facts created, from whence we may securely, and at leisure, examine, and attempt to understand, the high and mysterious objects above us.

My patients, being the poorest and most ignorant of the people, and convicted felons from the same degraded orders, are the most unfavorable subjects for psychological experiments. As to *physique*, men are nearly the same all the world over: an universal vital law reduces all to the same level of animal life, and the cooly, therefore, may be able to mesmerize the philosopher; but the difference in *morale* is so great, not only among races, but individuals, as to preclude all sympathy, and to often amount to actual antipathy, and mutual repulsion. Although in producing the physical effects of Mesmerism, I have not seen any necessity for the sympathy and *rapport* we read so much about, I can readily understand, that in eliciting the higher mental phenomena, these fine mental sympathies may be developed, and be necessary for the success of the abnormal mental manifestations; but my patients and I have proba-

bly too little in common to admit of mental sympathy between us. It will be seen, however, in the chapter on Somnambulism, that I have created a singular *bouleversement* in the minds of coolies and pariahs even, when under the Mesmeric influence.

The public, when examining a subject so deeply interesting to them, will, I hope, take an enlarged and liberal view of the matter, and look for fundamental and incontrovertible truths, which are practically important, and not allow themselves to be cheated out of their senses and judgment, by the doubtful, mysterious, and theoretical parts of the subject being exclusively dwelt upon by those who *wish* Mesmerism to be untrue, or by others who have neither the desire nor capacity to acquire new knowledge. Errors of observation and of judgment must often occur in investigating a new and difficult subject, but I hope such unintentional mistakes will be excused; and wherever they shall be pointed out in my observations, I shall be ready to acknowledge and correct them. Let all doubtful evidence be totally rejected, and a mass of substantial important truth will remain, which, I am confident, the public "will not willingly let die;" for human nature can ill afford to lose any new and promising source of comfort to suffering humanity.

Before concluding these prefatory remarks, I beg the reader not to do me the injustice to think me a Mesmeric doctor, for it would be as true to call me a rhubarb, jalap, or castor-oil physician. Mesmerism often comes to the aid of my patients, when all the resources of medicine are exhausted, and all the drugs of Arabia useless; and therefore, I consider it to be my duty to benefit them by it, and to assist in making it known for the advantage of mankind.

CHAPTER II.

The French Commission of 1779.—Both Right and Wrong.—The Mesmerists properly punished.—Condition required in the Patient.—State of my Mind before experimenting for myself.—Report of the Bishop of Lausanne to the Pope.—His reply. Accidental nature of my First Experiment.—Accidental nature of my Second Experiment.—First Mesmeric Surgical Operation.—Conclusion.

THE most formidable, because the most reasonable, argument against the existence of Mesmerism as a natural power, is, perhaps, the report of the French Commission in 1779, of which Franklin was president. The verdict of the *savans* was fair enough, considering the nature of the evidence placed before them; but yet (such is human fallibility), in this case, *summum jus* was also *summa injuria*; truth was sacrificed to falsehood, as I think will clearly appear from a short analysis of their proceedings. This will probably not be time wasted, as I have heard intelligent gentlemen say, that the report of the French philosophers still decided their opinions. They had a series of axioms in Mesmerism presented to them, whose truth they were to examine, and the efficacy of certain processes was to be proved to their satisfaction by experiment.

The Mesmerist's object seems to have been, to try to convince the Commission that he had a secret worth knowing, and yet continue to keep it to himself, by hiding its extreme simplicity under a load of complicated machinery and various kinds of mummary. D'Eslon, the pupil of Mesmer, propounded his laws of animal magnetism, after this fashion :

"I. Animal magnetism is an universal fluid, constituting an absolute plenum in nature, and the medium of all mutual influence between the celestial bodies, and betwixt the earth and animal bodies."

This is only a gigantic assertion.

"II. It is the most subtile fluid in nature, capable of flux and of reflux, and of receiving, propagating, and continuing all kinds of motion."

The first two clauses are probable enough ; the last is only rash dogmatism.

"III. The animal body is subjected to the influences of this fluid by means of the nerves, which are immediately affected by it."

We see no other way, at present.

"IV. The human body has poles, and other properties analogous to the magnet."

The first proposition has never been proved, and takes everything for granted ; there is only likelihood in the second.

"V. The action and virtue of animal magnetism may be communicated from one body to another, whether animate or inanimate."

True, as regards the relations between animate bodies ; and these can also impregnate inanimate substances.

"VI. It operates at a great distance, without the intervention of any body."

True.

"VII. It is increased and reflected by mirrors, communicated, propagated, and increased by sound, and may be accumulated, concentrated, and transported."

Soothing sounds may possibly assist in lulling the brain, but quiet is far more essential ; the other assertions are borne out by modern experience.

"VIII. Notwithstanding the universality of this fluid, all animal bodies are not affected by it ; on the other hand, there are some, though but few in number, the presence of which destroys all the effects of animal magnetism."

The first part correct, the last not improbable.

"IX. By means of this fluid, nervous diseases are cured immediately, and others mediately ; and its virtues, in fact, extend to the universal cure and preservation of mankind."

True ; to so great a degree, that we do not yet know how far it may go.

Is it surprising that the Commission dismissed contemptuously such a mass of sheer assertion and unsupported theory, seasoned

with truth to be sure, but so diluted and obscured as not to be recognizable? Like a Bengal witness, D'Esion was not content to tell the truth simply, but added so many corroborating inventions of his own, that no one knew what to believe, and the case was dismissed as unworthy of further investigation. He ruined himself, and his cause, also (perhaps in ignorance, however), by loading the truth with a parcel of trumpery machinery, through which he hoped the power of nature would nevertheless penetrate. But Nature, like an overloaded camel, turned upon her driver, and threw him and his paraphernalia of magnetic platforms, conducting rods and ropes, pianos, magnetized trees and buckets, into the dirt; and truth retired in disgust to the bottom of her well, there to dwell till more honest men should draw her forth again to surprise and benefit the world.

As far as my observation goes, all that is necessary for success, if the parties are in the relation of agent and subject, is *passive obedience* in the patient, and a sustained attention and patience on the part of the operator. The process being a natural one, the more the parties are *in a state of nature* the better: the bodies of my patients being naked, and their heads generally shaved, is probably of no small consequence in the proceedings.

Before presenting to the reader my first experiment in mesmerizing, I may perhaps be excused the egotism of giving a brief sketch of the history of my belief in Mesmerism, as it is a remarkable epoch in a man's life the day that he discovers that he possesses the temporary power of life and death over his fellow creatures.

Ever since Dr. Elliotson declared, years ago, that he "should despise himself if he did not declare his conviction of the truth of Mesmerism," I ceased to regard it lightly, and paid attention to all well attested reports upon the subject. At last the facts became so numerous, and were so well supported by credible witnesses, and kept their ground so firmly, both against adverse reasoning and ridicule, that I felt compelled to surrender to my belief in the existence of the Unknown Power, or cease to exercise my reason and judgment. Ten days before making my first experiment, I thus wrote to a friend in England: "What think you of this new mystery, Mesmerism? For my part, I am thinking seriously about it, and cannot help suspecting that we have hit upon one of Nature's great secrets. I keep myself perfectly neutral, and hear the *pro* and *con*. If it turns out to be a delusion, I shall be happy to assist in digging its grave."

The uniformity of the phenomena described by different persons, and coming from various parts of the world, strongly arrested my attention, and impressed me with the conviction that some new general law of Nature had been discovered. England, France, Germany, and America, all combined to give the same evidence in support of the new doctrines, or, rather, new phenomena of Nature. About the time that Miss Martineau's disclosures appeared, I also read a curious and striking document written in May, 1841, by the

Archbishop of Lausanne and Geneva, and addressed to the Sacred Penitentiary at Rome. As it may possibly make the impression upon others that it did on me, it is here transcribed.

"MOST EMINENT LORD :

"Since that which has hitherto been answered respecting animal magnetism seems by no means to suffice, and it is much to be wished that cases not unfrequently occurring may be solved more and more uniformly, the undersigned humbly lays before your Eminence that which follows :

"A magnetized person, who is generally of the female sex, enters into that state of sleep called *Magnetic Somnambulism* so deeply, that not even the greatest noise at her ears, nor any violence of iron or fire, is capable of raising her from it. She is brought into this kind of ecstasy by the magnetizer alone, to whom she has given consent (for consent is necessary), either by various touches or gesticulations, when he is present, or by simple command, and that, too, an internal one, when he is at a distance of even several leagues.

"Then, being interrogated, aloud, or mentally, concerning her own disease, or those of absent persons, entirely unknown to her, this person, who is evidently one unlearned, at once exhibits great superiority in science to medical men ; announces most accurately anatomical matters ; indicates the cause, seat, and nature of internal diseases in the human body, which, to the skillful, are most difficult of understanding, and unravels their progress, variation, and complications ; and this in the terms proper to them, and prescribes the most simple and efficacious remedies.

"If the person concerning whom the magnetized woman is consulted is present, the magnetizer establishes the relation between them by means of contact. If, however, he be absent, a lock of his hair supplies his place, and suffices ; for when this lock of hair is brought into the proximity only of the hand of the magnetized person, he declares what it is (without casting his eyes on it), whose hair it is, where the person is actually sojourning to whom the hair belongs, what he is doing, and affords the above mentioned information respecting his disease not otherwise than if, after the manner of medical men, he were inspecting the interior of his body.

"Lastly, the magnetized person does not see with the eye. The eyes being covered, though not knowing how to read, he will read off whatever is placed on his head or stomach, whether a book or manuscript, open or shut. His words, too, seem to issue from this region : but when brought out of this state, either at the order, even internal, of the magnetizer, or, as it were, spontaneously at the moment previously announced by himself, he appears to be not at all conscious of the things gone through by him in the paroxysm, how long soever it may have lasted : what may have been demanded of him ; what he may have answered ; what he may have undergone ; all these things have left no idea in his understanding, nor the least vestige in his memory.

"Therefore, the undersigned petitioner, seeing valid reasons for doubting whether such effects, the occasional cause of which is shown to be so little proportioned to them, be simply natural, earnestly and most fervently prays that your Eminence in your wisdom, for the greater glory of the Omnipotent, as well as the greater good of souls, which have been redeemed by the Lord at so great a price, may be pleased to decide, whether, admitting the truth of the premises, a confessor or curate may safely permit to his penitents or parishioners :

"1. That they practice animal magnetism, endowed with such, or other like characteristics, as an art auxiliary and supplementary to medicine.

"2. That they consent to be thrown into such a state of magnetic somnambulism.

"3. That they consult persons magnetized in such a manner either concerning themselves or concerning others.

"4. Or that they undertake one of these last mentioned three things, having first taken the precaution of formally renouncing in their minds every diabolic compact, explicit or implicit, as well as all satanic interventions, since, notwithstanding such precautions, similar effects, or some such effects, have been obtained by some persons.

"Most Eminent Lord, by command of the most Rev. the Archbishop of Lausanne and Geneva, your Eminence's most humble and most obedient servant,

JAMES XAVIER FONTANA,
"Chancellor of the Episcopal Chancery.

"*Friburg*, in Switzerland, Episcopal Palace, }
the 19th of May, 1841." }

RESPONSE.

"The Sacred Penitentiary, the premises having been maturely weighed, considers that these should be answered as it now answers: the use of magnetism, as set forth in the case, is not permissible.

"Given at Rome, in the Sacred Penitentiary, the 1st day of July, 1841.

C. CARD, Castracane, M. P.,

"PH. POMELLA, of the S. P. Sec'y.

"Certified as a copy conformable to the original.

"By order, J. PERROULAZ, Sec'y. of the Bishopric.

"*Friburg*, the 26th July, 1841."

It will be observed, that though the subject is held in dread by the reporter, as probably of diabolic origin, yet it is treated as a "great fact," known to, and believed in, by a large community, so that catholics and protestants are found alike professing a belief in Mesmerism. If the twentieth part of what was reported was true, it well deserved careful investigation; and, as I had no dread of knowing anything that God has permitted to be known, I determined to try to find out the truth for myself, on the first favorable

opportunity. In choosing a proper subject to experiment upon, I should probably have selected some highly sensitive female of a nervous temperament, and excitable imagination, who desired to submit to the supposed influence. But, I beg it to be particularly remarked, my first essay was not guided by theory, and was not made on a subject supposed to be favorable. On the contrary, the very worst specimen of humanity, theoretically considered, was the person destined to be my first mesmeric victim; he being none other than a Hindoo felon of the hangman cast, condemned to labor on the roads, in irons.

(To be Continued.)

The foregoing is the commencement of a work on Mesmerism, written by Dr. Esdaile, a surgeon in the service of the East India Company, and transmitted to England, where it was edited and published by his brother, Rev. David Esdaile of Forfar, in 1846.

The work of Dr. Esdaile is of so direct, practical and interesting a character, that I have determined to republish the greater portion of its contents in the Journal of Man. Owing, perhaps, to the professional character of its facts, it has not obtained so extensive a circulation as its matter-of-fact character deserves.

As to the philosophy of Mesmerism, neither Dr. Esdaile nor any of the writers upon that subject, of whom I have any knowledge, are qualified to do much for its elucidation. They are all deficient in one essential prerequisite, *a proper knowledge of the physiology of the brain*. It is true there is much *phrenological* knowledge in reference to the brain among the followers of Gall, but *cerebral physiology* is yet an undeveloped science. Without this knowledge, all attempts to form a mesmeric philosophy are futile.

The remarks of Dr. E. as to the abuses of Mesmerism are well-grounded; but in comparing the abuses of *Mesmerism* with those of *mercury, prussic acid and opium*, his reference does great injustice to the former, if it be understood to imply an equality in the two cases. The evils arising from Mesmerism are trivial and incidental, and arise entirely from culpable misconduct or gross ignorance. Its dangers are not greater than the dangers of eating, drinking and sleeping; whereas, in the common use of those potent drugs, especially mercury, no grade of professional intelligence and skill has yet succeeded in avoiding entirely their evils, while, in the hands of the profession generally, they have accomplished, as all admit, an immense amount of mischief and mortality. How widely different the sanative power which may be exercised by the hand of a friend, and the fearful energy of poisonous drugs—the one essentially innocent, the other essentially dangerous.

The proposition of the French magnetists, that the human body has poles like a magnet, which seems to have been received by mesmerizers generally, Dr. Esdaile wisely discredits. A great deal of vague jargon has been introduced by the influence of Mesmer and his immediate followers.

ART. III.—PSYCHOMETRY.—(CONTINUED.)

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MISCELLANEOUS EXAMPLES.  
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I FIND an interesting group of miscellaneous experiments in my portfolio, which I am tempted to lay before the reader, trusting that he will bear in mind their true character. They are presented, not as final scientific determinations of character, but simply as specimens of what occurs daily, when we are engaged in psychometric experiments.

In such experiments my leading object has been, not to determine positively any individual character, but to illustrate the great fact, that man possesses the power of recognizing mental and physiological action, or influence connected with matter, whether organized in the living body, or disconnected with life. When this has been fully established, we know that we have a key to the secrets of the human constitution, as the same power which explains the mental associations of a letter, may reveal with equal facility, the mental and physical influences associated with every portion of the brain and body. Thus do our psychometric experiments serve as an introduction to the systematic experimental survey of Anthropology. A sufficient number of psychometric experiments may give us an unhesitating confidence in the results of the nervauric investigation of man; hence they should be regarded, not as mere gratifications of curiosity, but as important preliminaries in laying the foundations of a new philosophy.

The force and beauty of such experiments are more distinctly perceived, when the reader places himself in the condition of the subject—totally unacquainted with the authorship of the letter, and waiting in suspense to observe what impressions arise—and then, whether they coincide with the author's character, when his name has been mentioned. Hence I shall postpone the announcement of the name to the close of the examination.

The manuscript of a well known American was submitted to the decision of Mrs. E. W., whose impressions were usually delicate, appreciative, and kindly—being disposed naturally to view the brighter side of nature. Her first remark, before any questions were asked, was:

"Is it Milton?" "No," I replied; "why do you ask?" "The person (she continued) has great thoughts. I think he has Veneration." She then indicated, placing her hand on the top of her head, that some excitement was produced in the region of the organs of Religion, Hope, &c. "He thinks a great deal (she continued); I don't want to talk—he's a great thinker—his thinking is not so hard as yours; he has great ideas—grand, noble, high-souled, senti-

mental. His comparisons are beautiful—seeing the most common thing, he can turn it to something beautiful, when they would scarcely notice it. Very pure. He will do a great deal of good in this way, pointing out these beauties. He causes a great deal of happiness. His life is more given up to romantic, sentimental things than yours. He can do a great deal of good in that way—making people see things they would pass by. I think he would like to be alone. He is similar to you in some things, but he do n't work so hard as you do. His influence is good in one way and yours in another. I do n't think he has a great deal of energy."

(Is he honest?) "Yes, I should think he was—he appears to be very honest; I do n't think he means to be dishonest. I do n't feel that I know. He keeps saying, 'I am honest.' I should think he was a true person."

"I think he's a very tall person."

(In what style does he write?) "Lofty—high. (Upon what subjects?) Heavenly. He'd write beautifully—he has perfect taste. I should think it was a person who gave himself up entirely to writing. I do n't think he has anything else to do. He has a great deal of imagination. He is very sensitive."

(What can you say of his manners?) "Very pleasing his manners are—a great deal of warmth—very perfect."

(How is he as a friend?) "True, sincere. (What is his reputation?) Not so high as it ought to be. (Why?) I do n't know."

(Is he living, or dead?) "I should think he was living, for I see his form."

(Does he care about fashion?) "He cares more for his comfort. People think he cares more about it than he does. (How is he as to dress?) He's rather careless at home—rather particular when he goes among people. I do n't think he cares much himself, but thinks he must—it worries him—it is a great trouble. I see a buff vest and dark dress; he looks dressy. It seems as though I see him at home, in a dressing gown, looking out of a window, thinking. (Has he a wife?) I think he has."

The foregoing comprises the whole of the conversation, except some remarks upon irrelevant matters, not necessary to repeat. If you, gentle reader, had undergone such an experiment, and given forth such impressions in reference to an unknown piece of manuscript, with what anxiety would you have awaited the *denouement*, when the paper was examined? Perhaps it might prove to be from a rude and sanguinary soldier—perhaps from some country blacksmith, or some idle boarding-school miss, anxious to hear of her own character; perhaps it might be from some old miser, interested in nothing but money and pork; or, perhaps, some waggish friend may have placed your own hand-writing upon your forehead to play off a practical joke at the expense of your psychometry. If there were no true principles in the matter—if you had no real psychometric power, one of these results would have been as probable as another; but if the psychometric power was rightly exercised,

no such delusion could have occurred. In the present instance, the manuscript was that of the American poet, N. P. WILLIS. His numerous admirers, and especially the readers of the Home Journal, could scarcely read the description, without thinking at once of WILLIS, as the man, above all others, to whom such a sketch might be applicable. His graceful and *philosophical* handling of the *minor matters* of society and nature was happily appreciated by Mrs. W.; and justly, too; for, in his own peculiar style, Willis is unsurpassed. Addison, so long regarded as the *beau ideal* of literary elegance, is dull and insipid when compared to Willis.

An experiment upon the autograph of Alfred Tennyson, the English poet, was amusing, as evincing about the same impression as his poetry might have produced upon one not disposed to appreciate his peculiar style. The lady readily recognized his intellectual character, and thought that he could write *poetry* in an unusual style, that would not generally be appreciated. She was thrown into a meditative, critical frame of mind, "thinking of the stars," as she expressed it, and did not seem to admire his transcendental style of thought.

The following impressions were derived by a distinguished politician, from a letter written before the Presidential election of 1844. It is probable that he may have known the authorship of the letter, while thus expressing his impressions, as it was not thought important to conceal it; but as he evidently possessed the psychometric power, and expressed himself with great candor, I give it as an interesting experiment between two distinguished men—one no longer living, the other occupying a distinguished position in the government.

IMPRESSIONS DERIVED FROM THE LETTER OF —, by —:

"It seems as though I was anxious to penetrate the future, but all was dark; there is a great anxiety to know some extensive result. The idea comes to me unsought, of the whole horizon rising up like billows of the sea—it is big with some portentous thing—I feel as if I had not much control over it. There is a predominant image on my mind all the time—as if the earth was upheaving in waves, and my effort was to keep on top of it.

"There is rather a sad or serious frame of mind; but, let the matter end as it will, I am at peace with myself. I have a certain course marked out, but it is uncertain whether that will conduct me to a harbor of safety or not. I feel as if there ought to be some certain rule to produce harmony out of this chaos, but it seems to be left to chance.

"I should say there was a great deal of firmness—he would not abandon his position. He is decidedly of a grave cast of mind, perhaps a little subject to depression—a man of warm friendships. His courage is rather passive. I should think he was fond of domestic life—of his family and friends. He is thinking of public affairs; he has an eye only to public affairs—to his country and its destinies. He is more of a matter-of-fact, reasoning, reflecting man,

than brilliant or imaginative. There is a marked difference between him and Robert Dale Owen.

"Hope is not predominant—he is preparing his mind for the worst—he thinks the matter is involved in uncertainty. I feel very sensibly an undulatory motion—the whole horizon is dark, sad and gloomy. He is a very well-meaning man. He don't seem to be able to control events; he don't seem to have the confidence in himself that he can. He has a pretty good opinion, a moderately good opinion, of himself. He feels that he is able to do whatever is set for him to do, but he is afraid that others will not be satisfied, and that is the predominant cause of his sadness.

"It is more comfortable now: there is more self-reliance—more feeling of power—more of activity. He feels he is a pretty strong man. He is able to give his opinion, and rather glad of an opportunity to do so. He wishes to address the people. He thinks he can make himself felt, and influence public opinion. There is not much that is light or joyous—he's rather a strong man."

(Is he a speaker?) "Yes; he has a decided propensity to be a speaker. He feels that he is strong. He would weigh the matter well before speaking, and feel as if he were watched. He feels certain that if he could get a fair chance he could worst his adversary.

"He feels a heavy responsibility, as if his success was not personal, to himself alone—that others would hold him responsible. (In what?) Public affairs—the question is the safety of the whole country.

"Those waves are still dancing before me. There is some great catastrophe—some mysterious cause of this commotion it is difficult to control.

"There is great determination—great strength of will. His mind is not of the first order, but of considerable power—not so imaginative or philosophical as Owen—more force of character—not so quiet, contented and placid—more determination, force and energy—no fanaticism.

"He has been so much in public life, he does not think much of any thing else. He is not in any settled sphere—not fixed. He'd like to be in public life. His moral character is good. He has a strong feeling of opposition to those who are inimical—his dislike is to opinions rather than to men. (What are his opinions?) Democratic—not like Owen's democracy. There is more philanthropy in Owen—this man hates evil, Owen pities it. He has an aversion to political evil. (What of Clay?) Would n't like Mr. Clay—has a great dislike to opposing opinions.

"Do n't think he's a philosophical man. He'd be a skeptic in new discoveries—think them of secondary importance. (Is he in power or out of power?) He feels himself to be enjoying a large share of attention over the whole country—a man of considerable notoriety. He's trying for it pretty hard. He has been in power—in office, but not of a very high grade.

"He would have good intentions. He sees a great deal of evil to

rectify. He'll be a man of determination to arrest these evils. He can't be awed or flattered. He'd listen to sage councils—he'd scrutinize. (What would be his rules of appointment?) He'd look more to political evils and to great results in reference to them, rather than to personal friendship. He has a very decided feeling that his party is right. (Would he appoint opponents?) Not often—he might, if honest; he would n't appoint a friend, if unqualified. He would look only to the good effects—he might appoint a suitable person, even if he did not like him himself, if he is right and firm in his principles."

Such were the impressions made upon the mind of Gov. ———, by the letter of JAMES K. POLK, written shortly before his election.

F. R., an intelligent young gentleman, remarkably impressive, pronounced the following impressions from an autograph, May, 1846.

"Influence pleasing. I feel more life (he had just been examining the autograph of a deceased patriot). I'd take this to be an intellectual person, more governed by intellect than by animal feeling or passion. Should think he'd be delicate, refined in intellectual sensibilities—a person of high notions of honor—should think he'd have considerable Imagination or Ideality: should think that, when disposed, he would entertain a crowd well with anecdotes—has a great fund—could tell them remarkably well. (Of what kind?) Genteel and refined, not fit for low company. Has not as much force of character or power of command as some. (How does he compare with the average?) Not above the average; he's been well educated. (What are his pursuits?) May be a literary man—calculated to shine as a literary man—would write good poetry—might be a graceful essayist—would make a fine editor—a fine critic."

(How as a politician?) "He would make rather a demagogue—would shift his position gracefully. (What success would he have?) He would like to have a seat in the Senate, and probably has it. He'd think himself equal to any body in the Senate. (Is he quiet, or active?) He's disposed to take an active part, and if his course should be unpopular, would throw the blame on some one else."

(What do you think of his prospects for the presidency?) "I do n't think he can win in the presidential race; I hope not, for he's a loco foco."

(How would he do to send abroad?) "He would make a very good diplomatist—he'd be artful, and make his words capable of conveying a double meaning. (What of his patriotism?) He has more love of self than love of country. (What of his public speeches?) They would be flashy and paltry, with a disposition to humbuggery—to praise the dear people."

F. R. was a decided whig, and we need not be surprised at the force of his remarks, when we learn that the letter was from GEN. CASS.

The next autograph submitted to F. R. elicited the following comments:

"A much stronger man in point of force (he had just been examining Gen. Cass)—a greater man, intellectually speaking—peculiarly calculated to put down such a one as the other by sarcasm, in a calm, dignified manner—he'd perfectly use him up. He's a much stronger, larger man—of much more force, physical and mental. He has been in the Senate, also—if not he ought to be. I'm in hopes he's a whig, but afraid he ain't. He has strong passions, violent prejudices. His chances for the presidency are much better than the man I tried last. (What of his patriotism?) He is a pure patriot—he has ambition. Every public act has been characterized by patriotism. He may have changed his position on important points. (What of his courage?) He is a very brave man. (How does he compare with Jackson?) He is equally as courageous, but I don't think he has been a soldier. (What has he been?) A statesman—a practical statesman. (What of his honesty?) I feel perfectly honest. (Where do you locate him?) I should think he'd be a Western man. (Why?) There's a feeling of strength like Benton, Clay and Crittenden. (Would you vote for him?) Yes. I think he's a pure patriot—superior to the other. He could write. (How?) Stronger, not so prettily."

This was the autograph of THOMAS HART BENTON. The lapse of time has verified F. R.'s impressions of the presidential prospects of Gen. Cass; and his anticipations in reference to Benton are now assuming an appearance of probability.

The next experiment upon F. R. resulted as follows:

"I don't feel as much life and force as I did just now. (He had just been examining Benton.) I think this man is decidedly conscientious. He must, also, be a pious man. I don't like the sensation—I feel a throbbing in the forehead. I think it written by a man quite intellectual, and very benevolent. I don't feel so determined a character and strong an intellect as with Benton, nor so light as with Cass. He was finely educated, very finely—must have had a superior classical education. It is a man that has occupied a prominent position—quite a prominent position. He's a greater man than Mr. Polk, or Mr. Monroe—just about the intellectual calibre of Mr. Van Buren. I think he was not very well when he wrote this letter. I feel none of that piety now—it may have been ill-health. I take it back. I think he's more conscientious than people give him credit for."

(What of his literary capacities?) "He'd succeed finely."

(How in military life?) "I don't think he'd shine."

(How in the clerical vocation?) "He'd be a fine preacher. I don't think he's as pious as I said at first. If he lived in Turkey, he'd do as Turks do—in a Christian land, he takes it for granted."

(What would be his political character?) "I'm inclined to think he'd be a democrat. If he's a whig, he's not a prominent whig—if a democrat, he's prominent; he'd be a good nominee. I see nothing in particular against him, except in a small portion of the community who do n't believe in his honesty."



This was the letter of MARTIN VAN BUREN. It was interesting to observe with what facility and confidence R. would pronounce his opinions upon the different characters, almost as if he had a personal knowledge, instead of a delicate mental impression from an autograph to guide him.

About four years since, the following impressions were derived from an autograph, by Dr. S.

"I feel an ambitious, aspiring spirit for something above the common level. I would brave everything to rise; no difficulty or hardship could be too great. I would take almost any course, not too inconsistent, to rise. I would almost risk some inconsistency, rather than fail. The disposition to rise is predominant. It seems that, having laid a good foundation, he would go on with great power to persuade, convince, and sway the public. He would be very successful. He is a great schemer—lays deep designs, and endeavors to have them carried out. He is full of management. He is a leader—disposed to lead and govern—is, to a great extent, successful with all."

(What as to frankness?) "He is frank in his manners, of pleasing address, social, familiar—always at home."

(What as to his style of manners?) "Dignified, courteous—condescending to all."

(What as to speaking?) "He is very eloquent—has few equals."

(What as to selfishness?) "I feel that it is pretty strong, but only as it is excited by ambition; there is no groveling selfishness; he is a man of noble and generous nature—of great self-confidence."

(What as to honor and honesty?) "It does not seem that he has quite that respect for integrity, strictly speaking, that he should have. When I think of that, a cloud comes over me. It seems that he would indulge in a little intrigue to enable himself to attain the high standing he wishes, but it would not be such a course as all men would condemn or censure—it would be approved and advocated by his friends. He would never do anything to separate him from his friends."

(What of his courage?) "It is but moderate. He would meet any opponent in the political canvass, or halls of legislation, successfully, but would fear the shedding of blood, and would be impelled only by a sense of character."

(Would he do for a military leader?) "I think not. He has a talent for leading the community in a different way. He would not back out; though his feelings might quail a little, he would go on."

(What of his patriotism?) "He is a patriot. He would be actuated both by patriotism and ambition in his whole public life. He would never betray a trust, although his patriotism might be too much modified by ambition. He would be much influenced in his career by circumstances; he would always be very plausible."

(What as to clearness?) "He is clear, conclusive and persuasive."

The manuscript of the same individual was, a few days since, placed upon the forehead of Dr. G., a critical observer of character. He gave his impressions as follows:

"The first impression is that of activity about the ears, and posteriorly, in the regions of Self-will, Hostility, Acquisitiveness and Profligacy. He would be disposed in all cases to overcome opposition, or defeat an opponent—would be jealous of a rival—liable to gamble—feels that he must succeed against an antagonist.

"His self-will enables him to bend the will of others to his own. His sprightliness enables him to be highly agreeable; he conceals any offensive features of his character. This, with his energy, ambition and friendliness, enables him to exert great influence in active life. He has great powers of observation. None ever gave me such rapidity of mental action—it is not meditative, but observant—not dwelling long upon any thing. There is considerable detail in his remarks; he keeps the attention awake—he excites the intellect—his own is excitable. He has great energy—a *mesmerizing power* over his audience. His eloquence, however, is not of a high order, though the world generally would think so. His power of influencing the will of an audience is very considerable. His manliness and patriotism are very decided. He is honorable—not much from a sense of duty or the sentiment of religion, which is weak in him.

"He would be kind to servants, but would be master. The will of the slave must yield to his, without the slightest opposition. Yet he would be favorable to emancipation. There is a good deal of kindly feeling, when selfish motives do not interfere. If I should guess, I would say this was HENRY CLAY; but I should have attributed a higher order of eloquence to him than this suggests."

It was HENRY CLAY.

The autograph of Daniel Webster, which was tried by Dr. G. about the same time, gave him a less favorable moral impression than Mr. Clay's. The first impression was that of predominant action in the front lobe, and around the middle of the head in a horizontal line, with considerable action in the posterior portion of the brain, and below that line. The intellect appeared to be entirely subservient to the gratification of ambition; there was no elevated philanthropy—no special interest in the welfare of others—no decided social feeling. The passions appeared to be strong—the animal nature ascendant.

He appeared to be a forcible and very impressive speaker, with a strong mind—not speculative nor philosophical, nor addicted to any literary labors, but disposed to engage in political strife, and rather inclined to be violent. His sensuality appeared to be great—the basilar organs being all large, and the basis of the brain in a turgid condition. There seemed to be a tendency to plethora and cerebral congestion, and ultimately a considerable degree of sluggishness was manifested. He appeared indisposed to cultivate anthropological science, and appeared to have but little genuine religion, though

somewhat reverential. As a politician, he did not esteem him sufficiently disinterested, industrious and discriminating, to deserve high station; nor did he suppose him capable of reaching so high a station as he would aim at. His character was less pleasant and cheerful than Van Buren's—more lethargic than Calhoun. Finally the lethargic influence became quite oppressive, and he desired to be relieved from it, which was accomplished, principally, by applying the autographs of CARLYLE the author, and of HENRY CLAY to his forehead.

**LETTER OF GRIEF.**—Impressions of Mrs. M., from a letter of a husband, detailing the death of his wife.

An image arose to her mind of a man dressed in deep mourning and in grief. "I should not wonder if this is the same letter I had the other night [it was]. I think the gentleman has lost his wife or some near friend. He seems to be alone, solitary, remote from near friends, in a room by himself. I should think he was not past middle age. I think it is a wife—it was written very soon after the loss. It suggests a southern planter and man of ease—who might indulge in amusement when aside from his grief."

These impressions were all true.

**IMPRESSIONS** derived from the letter of a criminal J. T., addressed to his counsel Gen. F. (after his condemnation to the penitentiary), expressing the anticipation of relief by a new trial, and the testimony of the principal witness being changed. He asks the General's opinion and desires him to have a new trial. The letter was placed upon the forehead of Mr. S., a member of the bar, and his report was as follows: [The questions asked him were not recorded.]

"A letter of inquiry, anticipation, anxiety and solicitude in relation to himself. He was in an anxious state of mind, a clear-minded man, very solicitous on some subject which he is interested in. He wants a speedy answer, is quite anxious, takes a very clear view of the subject himself, has a fixed opinion and anticipates corroboration, is solicitous on his own account, feels friendly to his correspondent, who will sustain him with counsel. It concerns character more than property, it is not a mere matter of apprehension, but his actual condition. He wants his friend to agree to his views. His situation seems not unpleasant, though one of great solicitude. He is confident that the matter will be cleared up, feels anxious but feels no apprehension, merely waiting the arrival of testimony that will clear it up. He anticipates relief, he anticipates the removal of the charges. It is confined to one point. I see nothing else. He anticipates relief in some mode."

## Familiar Table-Talk.

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VAUGHAN'S CHEMICAL DISCOVERIES.—The readers of the Journal may recollect that Mr. Vaughan's chemical doctrines were quite sharply assailed by one of the editors of the Louisville Courier (a gentleman of learning), whose principal objection was, that Mr. Vaughan was mistaken as to the influence of alkalis. Mr. Vaughan was rather sarcastically advised to study the patent office reports, and obtain more correct ideas. The following letter, just received from Mr. V., shows that he has not been a careless or superficial investigator. How much more laudable is it to assist such men in their laborious and disinterested improvement of science, than to decry their first efforts and cripple their energies, while we join with the multitude in echoing the fulsome praise of distinguished men, as Liebig, Sir Charles Bell, Dr. Marshall Hall, and others, whose reputation so far transcends their actual merits.

When we have compliments to bestow, let us bestow them, not on those who have already been overpaid in fame and wealth, but on those who have not yet received their due. Believing (from my conversation with him) that Mr. Vaughan is a sounder and more original chemical philosopher than Liebig, I cannot but regret that he is not in a suitable position to employ his talents for the benefit of mankind.

MILLERSBURG, Kentucky, June 25, 1849.

*Dear Sir:* Some time since, I learned from your valuable Journal, No. 3, that the Louisville Courier had assailed my views on the potato rot. Being unable to obtain the paper containing the criticism alluded to, I have hitherto deferred making any comment on it, though I am persuaded that the writer is mistaken in his opinion, that the alkalis were an effectual preventive of the disease. The reports of the Commissioner of Patents referred to, I had perused before the publication of my first essay. The information I obtained from it led me to conclude that salt, potash and lime were ineffectual for arresting the evil: and I am inclined to think that the editor of the Courier would come to the same conclusion, if, instead of confining himself to the passages to which he refers, he would peruse the whole report on the potato rot, from page 468 to 688. The "conclusive demonstrations," as they are called, are only deductions from the theories of Liebig in regard to the source of vegetable food, the elaboration of the sap, and the formation of vegetable tissue. As the truth of these theories has never been conclusively proved, no reliance can be placed on any inferences to which they may lead. The writer signing himself *Chemico*, attributes the decay disease to a deficiency of alkaline bases; but nothing is

more absurd than to suppose that alkalies should so suddenly disappear on so extensive a portion of the earth's surface. And even were it caused by a considerable diminution in the quantity, we should conclude that the rot should be confined to poor and exhausted lands. Experience, however, has shown that the rot was most prevalent in the richest soils. Though it may be difficult to advance any theory calculated to suit all the various and contradictory opinions on this subject, yet it is generally agreed that the decay or rot is accelerated by the application of rich manures. Taking this fact in connection with the doctrine of Liebig, that manures are fertilizing, in consequence of the alkaline and mineral ingredients which they contain, we should conclude that alkalies promote the disease, instead of preventing it. I do not, however, believe this doctrine, though it is advocated by most of Liebig's followers, and, I suppose, by the writer to whom I have alluded. Yet it has been found that the use of potash, lime or salt were not sufficient to check the rot, as may be seen by referring to the same reports—pages 486, 520, 621.

The alkaline, or ash theory, appears to be first introduced to cover the defects of the doctrines of modern chemists in regard to the food of plants; and the most extraordinary virtues have been ascribed, during late years, to the inorganic substances found in their ashes. Alkalies have not only been recommended as a universal manure for all plants, but also as a sovereign preventive for all diseases to which they are subject. But the extravagant hopes of their efficacy experience has shown to be delusion. The doctrines of Liebig have found many opponents in Europe; his celebrated mineral manures have been found to possess little efficacy in restoring the land to fertility: and (if we rely on the experiment of Mr. Law, a celebrated English agricultural writer) all hopes of obtaining crops by means of inorganic manures must be forever abandoned. There is, indeed, little doubt that alkalies are very beneficial to lands rich in vegetable mold, or when they are accompanied with a supply of organic manures; but there appears to be little ground for supposing that they possess the power of arresting vegetable decay or putrefaction. Those plants which contain the largest amount of potash and soda are most liable to decay, while the pine, which contains the least portion of such substances, is able to resist it for many centuries.

I intend, in a short time, to lay before the public an essay on vegetable diseases; and in it I shall show that all may be traced to the influence of electricity. A tendency to decay or decompose proceeds, in all plants, from a defective elaboration of the sap; and this may result from an excess of electricity in the atmosphere—from the want of evaporation from the leaves—from a cloudy atmosphere, or a want of rain, which checks the formation of vapor—from a diminution of the foliage of trees by overpruning—from the action of rich manures which supply the food more rapidly than it can be assimilated. An effectual remedy has been dis-

covered by Professor Klotsh, of Germany, for preventing the potato rot. It consists in cutting off the top of the main shoot of the vines, at the commencement of their growth. And it may be observed, that the chief effect of this operation is, to increase the extent of foliage, and consequently the elaborating power.

I am your sincere friend,

DANIEL VAUGHAN.

**JOURNAL SOIREE.**—At the evening party or *soiree*, where the gay and intellectual assemble to cultivate the social pleasures and enjoy the exchange of thought, a great number find that they have been entertaining similar ideas, and that there is no little pleasure in the exchange of their intellectual wealth and joyous sympathies.

In like manner, in the progress of every good movement in science or virtue, many minds are simultaneously struggling to utter their protest against the existing wrong, their half-formed conceptions of the truth, and their consciousness of great principles which have not yet been embodied. When a party of real progressives is assembled, they have a rare delight in discussing the new truths which they have just made their own, and realizing their mutual sympathy.

It is now six months since the commencement of this monthly journal, devoted to Anthropological progress; it circulates among two thousand of the most liberal of the American people. If its readers could be assembled in one hall, what a mass of intelligence, enthusiasm, and spiritual life should we behold! what a warmth and interest in their conversations!

I should be pleased to hear, from the friends of Anthropology, whatever matters of interest they have to communicate, as well as the expression of their sentiments, and narrative of their experimental inquiries in reference to man. By bringing these together in the pages of the Journal, a species of social re-union, or *soiree*, may be established among its readers, in which each would perceive that his own sentiments were shared by many others.

As an approximation to such a *soiree*, I would bring together some of the spontaneous expressions which I have received from correspondents. A warm-hearted and pious clergyman writes as follows:

"I have read your Journal of Man, thus far, with intense interest, and find it difficult to wait with *patience* for the coming numbers. I want to grasp the whole subject at once. Of all the subjects embraced, Psychometry takes the lead, as a matter of wonder. Indeed, man is a world of wonders *in himself* and *to himself*; and it is still another wonder that man has remained comparatively ignorant of himself so long. In the developments recently made, and now being made, in the science of man, I think I can see the dawning of a better day on the race. Even such a day as is predicted by the prophet Isaiah, lxx ch., 21-25 verses."

Another of the readers of the Journal seems to find in its pages

a confirmation of his own views and experiments—an explanation of facts, which he thought “too wild and extravagant for me to attempt to make known to others.” He says:

“Before I read the *Journal of Man*, I did not suppose that any other person entertained opinions in accordance with mine; but here, I find the whole thing opened out, and by a master-hand. ’Tis just what I have long wished to see, but had almost despaired of seeing; and, in fact, had begun to look on the harboring of such ideas as a symptom of insanity, and have endeavored as much as possible to forget all, and have not attempted one experiment for years.”

Many others, not so far advanced in these subjects, express sentiments like those of an intelligent physician, who writes:

“We have, and shall, read your *Journal* with deep interest. Many things seem *strange*, others *impossible*! We shall take the privilege of asking questions, if we cannot *comprehend*. We’ll read and HOPE!!”

A distinguished political philanthropist writes of the first numbers of the *Journal*:

“I am reading them with interest, surprise, and, I confess, with a measure of incredulity. My wife is much engaged in reading them. She is a *full* believer.”

Yes, woman, from her greater delicacy and the subtler purity of her nature, is often the first receiver of great truths, especially those which connect with human happiness and duty. If any of my readers find the *Journal* beyond their appreciation, let them place it in the hands of the loveliest and most intelligent woman they can find, and peradventure her comments may throw a new light upon its cloudiness, bringing forth beauty from the mist.

A very intelligent physician, after reading a number of the *Journal*, writes:

“Well, I judge that it is about the thing I have long desired to see. I am much elated with the hope that it may prove what the prospectus gives us to expect. Such a journal is surely much needed, and if made to meet the public desire (especially in a *practical* point of view), surely will not languish for want of patronage. I have obtained and carefully read all the writings of the Fowlers, and most of their publications—most of the works of the Combes—also everything I could hear of and reach, on the subject of animal magnetism, I have read with much attention, and reduced the same to practice, as far as I could make it go, and yet I feel that there is a great blank (especially in the publications of the day) on the subject of Psychology, &c., which I hope your *Journal* will fill.”

A friend in Kentucky, whom I have not the pleasure of knowing, but who seems to be quite radical in his views, sends a long letter which expresses so fairly the sentiments of many, who are struggling for improvement, that I am tempted to publish the whole of it.

"*Doct. Buchanan :*

"Dear Sir—I have had the pleasure of reading your 'Journal of Man,' including all the numbers yet published. So far, I am not only well pleased, but perfectly delighted. As respects the sciences of Psychometry and Craniology, to me they are new. Not being a physician, I cannot determine their reality; nor can I so well experiment in order to test their correctness, did I know more about the constitution of man: but still I delight to read them. Your article in the March number, 'We and I,' is worth my subscription to the Journal. I have long wondered why this abominable practice should be permitted to exist with men of sense. It is a common phrase with editors of all classes, and preachers. The expression is a violation of language, and more than that, it is a violation of *truth*. On this subject, give them 'a little more grape.' Your article in the May number on education meets my most cordial approbation. Some of the ideas your advance in that piece, used to roll through my mind when I was not exceeding ten years of age, and confined in the prison of a school-room, with a petty tyrant clothed with the brief authority: as he would have expressed it:

'To rear the tender plant—

To teach the young idea how to shoot,' &c.

I have reasoned with myself in this way: Now my father is paying this man to teach me—why does he hand me this book? 'To learn a certain science. If he knows it himself, why not tell me all about it at once? I had heard people converse, and describe problems and propositions more intricate than what I was trying to learn in my book, and I understood it, and could have at any time detailed in my own words the entire substance of the information I had obtained. I once attended a grammar-school taught by lectures; I think they called it the Lancasterian plan of teaching English grammar. I learned more in two days in that school, than I did or could have learned under the old plan in three months. During the three months under the usual plan I learned to *memorize* and *repeat*; and in that particular they made me a pretty proficient *parrot*. But as to the *reason*, the 'whys and wherefores,' that was reserved for 'oral instruction,' under ten day's lecturing. One great misfortune with many of the human family is, that they will not *reflect*; they become chained down to old forms and customs; they found them in use when they came into the world: they never inquire, is this thing right? but at once adopt it, supposing that its existence depends upon all past experience. Many love to go to the same meeting-house where their parents went before them; they embrace the same religious or political views of their ancestors, without any investigation as to correctness. Some cannot stand '*new things*,' they are for the 'good old way,' and the misfortune is, with many, every thing is new which they cannot understand. If you will pardon the comparison, I have often compared the human family, or a part of them at least, to a certain species of the canine race of animals. The blood-hound follows his game



by *scent*; he believes it is before him—that he will ultimately overtake and secure it; but the grey-hound pursues his game alone by *sight*. Just so with hundreds of people—unless they see a thing, and that with their “natural eyes,” too, they will not believe one word of it.

“Taking the Journal altogether, your efforts seem to be the *elevation* of man to his true dignity. This is a most benevolent and praise-worthy object, and cannot fail, I think, to be appreciated and aided by every philanthropist. To effect this design, under the present organization of society, you will have to toil long and arduously. *Avarice* seems to be the ruling passion in the breast of man. This, by hereditary descent and education, will go from parent to child so long as law and society tolerate the right, in individuals, to accumulate and hold *separate property*. This I look upon as the most formidable barrier to the true happiness and dignity of man. The Bible, a book for which I have great reverence, declares—“The love of money is the root of all evil.” That arrangement by which this *love* can be eradicated from the human breast, will be emphatically *the* arrangement by which man’s true happiness shall be restored—his true character developed, and his peace permanently secured. How this is to be brought about I cannot tell. It will take a wiser head than mine to solve the problem.

“A great portion of the religious world, I think, have done much to retard man’s progress toward wisdom and happiness. I say this with all due respect to those to whom this allusion is made, and I mean to be understood in this sense. It seems to be the peculiar delight of many preachers to establish what they call “*total hereditary depravity*”—that man is *dead, deaf, dumb and blind*, and of all God’s creatures he is the worst. I saw, sometime since, in the creed of a certain church, this sentence: ‘That man, in consequence of his fall, cannot “even think a *good thought*.”’ Now, all such doctrine as this has, on the unreflecting portion of society, a *debasing* influence. Make a man think little of himself—get him to believe that he is really mean—and he is prepared to do mean things. God made man for noble and elevated purposes; he made him for happiness. I do not pretend to deny that man is not wicked, and needs, for his aid and reformation, divine assistance; but I mean to say, God does not make man wicked—that man does this himself, and that from man’s physical and mental organization, with the means furnished him by his Creator, he is as capable to do *good* as *evil*, and, if properly *taught*, would do good and despise evil. The religious world is cut up into so many sectarian castes, that half of their efforts to do good are paralyzed and destroyed. Instead of teaching men that they are *brothers*, and should be friends, and should love and respect each other, they are really made to hate, oppose and destroy one another.

“I know not whether you belong to any religious denomination, nor what your peculiar views may be upon this subject, nor how you may relish these remarks; but I am satisfied your views are

benevolent, philanthropic, and so far as man's good is concerned, I regard them in perfect unison and accordance with man's *true* character, and the teachings of the Holy Writ. With this understanding, I can but bid you God-speed, and I only regret that I cannot be in some way a co-laborer with you in this glorious enterprise. Let me encourage you to persevere. You will meet with much opposition, and before your efforts can be universally appreciated, the mask of ignorance, superstition, false religion, and false teaching, must be torn from the face of the community. This cannot be done at once, it must be gradually progressive. *It has begun*, and although you may not live to see its glorious consummation, we may see the *platform* laid, upon which others may rear the beautiful superstructure. You may now, by many, be regarded as a visionary and fanatic; yet the time will come when you will be regarded as the benefactor of your race. So long as the Journal continues what it is, I intend to preserve the numbers, have it bound, and preserve it for my children. Yours, with esteem, \_\_\_\_\_."

A very frank and pious correspondent in Indiana, writes as follows:

"I have just finished the pleasing perusal of the third number of the 'Journal of Man.' I frankly acknowledge my incapacity to appreciate its merits on the subject of Psychometry, and other departments of Neurological science. There are, however, some reformatory measures taken, with which I am much delighted.

"The substitution of the simple and truthful pronoun I, instead of the bombastic and false pronoun WE, when a person is speaking of himself, meets with my cordial approbation. I have long been wishing that reformation might be effected in this respect, and hail with joy its commencement in thy periodical.

"Without assuming the position of monitor, I would just suggest for thy consideration, whether the same arguments which prove the propriety of disusing the plural pronoun in the first person, when only one is meant, will not apply with equal force in the second person, under the same circumstances."

I think not. It is not necessary to use *THEE* or *THOU* to convey an idea of the singular number. *You* is unequivocally singular as well as plural.

From the correspondents just quoted, my readers will not infer that all of religious pretensions are favorable to the Journal. In theology, as well as in politics, there are Old Hunkers or Conservatives, as well as Liberals or Progressives. Yet I might not have known that the Journal was especially obnoxious, had not their comments been noticed by friends, as follows. A subscriber in Ohio, writes:

"From the notices, I think it will be just such a work as I want to read. The sickening notice of the Western Christian Advocate, made me certain of the worth of your Journal."

Another in Vermont, writes:

"I saw a notice that you had commenced the publication of the

above named journal in the New York Observer, and judging, from the remarks made in reference to it, that some new ideas and free thoughts were struggling into life, which it would like to strangle, I was anxious to get hold of them, and if worth nursing, to assist to keep up the pulsation."

Good logic! the opposition of the New York Observer is, in many cases, pretty good *prima facie* evidence of moral and intellectual worth in whatever it opposes.

A correspondent in Wisconsin, writes as follows:

"The study of '*Humanity*,' as seen in its varied phases of development, whether under the technical terms of Physiology, Physiognomy, Phrenology, etc., as applicable to individuals, or the more general terms, matter, mind and spirit, as applicable to the race, has always been one of peculiar attractiveness to me.

"I am aware that much of your time and attention has been given to a consideration of the science of man, and anticipate a rich feast at the harvest of your labors, as garnered in the '*Journal*.'

"Did you not, some time since, publish a work on the sympathetic organs of the brain, as developed in the physiognomy? If so, how can it be obtained? I have never yet been able to get hold of it. What is your opinion of Redfield's *Outlines of Physiognomy*, lately published in New York?

"With sentiments of respect, I remain,

Yours in the bonds of humanity."

I have published no such treatise, but have lectured extensively upon the subject at New York, Boston, etc., as well as in the West, from five to seven years since, as well as indicated something of these points in my *Neurological Diagram*, published at Boston. I have not yet examined Redfield's book, but from the portions published in the *Univercelum*, should regard it as an interesting specimen of speculative observation, but rather too fanciful and arbitrary in its dicta for a work of solid character. Physiognomical science must be erected upon a different basis from any yet attempted. What the true basis should be, no writer, so far as I know, has yet discovered. In due season, I shall present this matter in the *Journal*, with the necessary engraving, to illustrate the principles.

A Michigan correspondent writes:

"In one of the numbers you say something to the effect, that we might obtain more particular experimental knowledge of the intellectual mind (*mens*) in a similar manner that you do of the animal mind (*animus*). Now I would take this opportunity to say, that if communications from you on this very interesting subject depend upon the wish that the subscribers to your '*Journal*' have to obtain them, I would suggest, that there are, no doubt, many having that desire; at least, I would put myself down as one of them."

I may not understand my correspondent's distinctions of *mens* and *animus*, but if I do, I would say, that while I appreciate highly, experimental investigations of the spiritual nature of man, apart from his body, and have engaged with delight in this won-

derful class of experiments, I cannot think it judicious to introduce such subjects into the Journal before the outlines of Anthropology have been traced.

A physician in Alabama writes as follows :

"I am much interested by the articles already published. I expect your future numbers to throw light upon that which is now darkness.

"A gentleman, some time since, informed me that he could diagnose disease by placing his hand in contact with that of a diseased person: that the morbid sensations existing in them, were by that means excited in him. He was unacquainted with your discoveries, but was a man of abstemious habits, very regular life, unblemished character, and of peculiarly elevated moral and spiritual affections. He also stated, that in some cases, the painful sensations remained for several hours.

"I think it probable, that *your discoveries will explain the modus agendi of our homœopathic preparations*. I have not a shadow of a doubt of their power, and of that power frequently curing disease, although aware that *post hoc* does not always imply *propter hoc*. But twenty years experience as an Allopathist, and five as a Homœopathist, with a mind desiring truth in all things, and seeking it in honesty and fearlessness, have qualified me, in some degree, to judge. And never have I seen the action of medicine more clearly, even in the largest doses, than I do frequently in very minute ones, sometimes infinitesimally so. Reichenbach's Researches and Hahnemann's Experiments mutually confirm each other. In Hempel's translation of Jahr's Symptome Codex or new manual, will be found in detail the symptoms excited by the magnet. May you succeed in acquiring and diffusing light."

It is true that Neurology *does explain* the philosophy and *modus agendi* of Homœopathy. It demonstrates those fine susceptibilities upon which Homœopathy acts, and shows the relations of medicines to the various organs of the human constitution. It goes, if possible, beyond Homœopathy, proving, not only that infinitesimal portions may act, but that medicines act by a transmitted influence or potential nergy, without a particle of the substance being received into the body. Neurology will supply what Homœopathy lacks at present, giving a definite idea of the relation that each medicine bears to all the mental, moral, and animal organs of brain. The Neurologist cannot read a Homœopathic work without being forcibly impressed with a sense of the great deficiencies in Homœopathy, arising from the lack of this knowledge.

THE EDINBURGH PHRENOLOGICAL JOURNAL AND MAGAZINE OF MORAL AND INTELLECTUAL SCIENCE: edited by George Combe & Robert Cox. Re-published by Fowlers & Wells, of New York, at \$2 per annum.

This is a quarterly publication of 112 pages, executed in an elegant style of typography, devoted to Phrenology and its collateral

sciences. The ability and reputation of Messrs. Combe & Cox are a sufficient guarantee of the value of this work. The old Edinburgh Phrenological Journal has long maintained its reputation as one of the best philosophical periodicals in the world. The present re-publication maintains a similar character, and is well adapted to the general promotion of phrenological philosophy. It is well adapted to the present state of public intelligence on phrenological subjects; and, although characterized by no great boldness of thought or fertility of genius, it is calculated to do much good, but rather as the teacher of a well-established science, than as a scientific pioneer. Messrs. Combe & Cox, valuable as their labors have been, belong to the over-cautious and conservative portion of the phrenological fraternity.

THE AMERICAN PHRENOLOGICAL JOURNAL: edited by O. S. Fowler, New York.

This is a monthly journal of 32 pages: terms, \$1 a year, in advance. It has a large circulation, and has done much for the diffusion of phrenology in America. Messrs. O. S. and L. N. Fowler have been long and favorably known as practical phrenologists. By their lectures, examinations, and cheap phrenological publications, they have done more than any other individuals in our country for the popular diffusion of the science. When these gentlemen commenced the practical application of phrenology, by professionally examining heads and giving charts, the whole business was regarded by the phrenological *dilettanti* as exceedingly vulgar, and calculated to degrade the exalted philosophy of Gall and Spurzheim. It was supposed that, "Tom, Dick and Harry" would obtain such a familiar smattering of the phrenological technicals, as would render them entirely unworthy of the high dignitaries of science. Nevertheless, amid the ridicule of opponents and the sneers of the *dilettanti*, these gentlemen have continued their labors; and the result is seen in the universal diffusion of the phrenological doctrines, which would never have been brought home to the business and bosoms of the people, except by the labors of the "practical phrenologist." I am aware that many ignorant pretenders have dishonored the science by assuming to be its representatives, and that the profession of the practical phrenologist has not yet attained any very high social dignity. Nevertheless, practical phrenologists are the true working men of the science. It is they who accumulate facts, who diffuse knowledge among the people, and who exert more influence upon the public sentiment than ten times the number of mere theoretical advocates. I am certain that my own labors as a practical phrenologist, from 1836 to 1841, diffused a conviction of the truth of the science among thousands in the South and Southwest, who otherwise would have regarded it as but a fanciful German speculation, of useless or pernicious tendencies.

In addition to phrenological matter, the Journal strikes out boldly for reform in everything, and contains much matter to help on

human progress and enlighten the young. The Fowlers have also issued a number of cheap publications of a valuable character.

[The above notices of the American and Edinburgh phrenological works were prepared for the first number of this Journal, but excluded by want of space.]

**WESTERN QUARTERLY REVIEW.**—This periodical (the first of the kind in the West) is published in this city, by R. Hitchcock, in quarterly numbers, of two hundred pages each, neatly printed (with an engraving), at three dollars per annum, in advance. The second number, which has just been issued, contains a portrait of Dr. Locke, the chemist, of Cincinnati. Its contents are varied, interesting and instructive—it gives evidence of ability to accomplish more than has yet been seen in its pages. As a western enterprise it deserves to be sustained. Its literary pretensions are highly respectable; but its greatest merit, I think, is the bold, manly, philanthropic spirit in which it is conducted. It aims not to display a barren pedantry, or to waste the reader's time upon matters remote from human interests and human happiness, but to keep prominent in its pages the great questions of the age, and all that relates to human happiness and progress. National prosperity, education, crime, religion, science, political philosophy, social changes, etc., are among its most important themes, and upon these matters it says much that deserves a wide circulation.

The title of *Review*, however, suggests a different species of matter, and I think a larger portion of its pages should be devoted to brief critical notices of cotemporary literature. The amount of labor requisite for a good periscope Review, is probably greater than the patronage of such a work would justify, yet it is nothing new for the toiling scholar and philanthropist to labor for the gratification of doing good.

Those who wish to read a liberal Quarterly, imbued with the spirit of progression, should take this western work. Its editor is a pleasing and vigorous writer, and though not strictly philosophical, he has a clear and forcible conception of the true and the good. However, his reference to the Journal of Man and Neurology, in the present number, displays a *lack of knowledge* of the subject ill-becoming so respectable and liberal a writer. An ignorance of anthropology, and an unconsciousness of its importance, is the almost universal fault of the literature and philosophy of the age; and even among the liberals and reformers there are few, as yet, who have a just idea of the great central science. But, however ignorant the literati and savans of the present day (unconscious of their own ignorance), the lovers and cultivators of anthropology are fast increasing in number, and already begin to demand a literature adapted to their own progressive spirit.